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BAPTIST MISSIONS IN THE NEW WORLD ORDER.

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How can we impart the unchangeable gospel to the changing world and gain for the missionary enterprise all the advantages that conditions offer? This is the big missionary problem now on the hands of the churches of Christ and their mission boards. The comparative success of the missionary enterprise and the welfare of the world to generations are contingent upon the solution of this problem.

Perhaps a brief review of some of the elements characteristic of the New World Order, elements indeed which make the new order, may help us to appraise whatever suggestions may be made for the solution of our problem. There is, all will admit, an extraordinariness about the present, whether one considers it to be an omen of good or one of ill. School children have seen changes take place in the world which octogenarians have not hitherto seen, and among these changes are some which are more significant than the remaking of national boundaries, maps and geographies. They affect the fundamental things in the social, political and intellectual life of men, and there is in them the sweep of international-

ism, interracialism and universalism. The intellectual attitude, the moral ideals, the controlling motives and ultimate aims of men are affected. Christian missions must now certainly, and henceforth probably, take account of this changed attitude and new human temper, and I should say must seek to take advantage of these; for we believe that the changes which have formed the new world order make opportunity rather than difficulty for missions. This we believe to be true in particular of Baptist missions. The changes have for the most part been salutary and have tended to produce a more cordial hospitality for the simplicities of religion as expounded in the Baptist message. But of this we can judge better with some of the characteristics of the new world order before us.

## I.

What then are some of the marks which provoke speakers and writers everywhere to designate the present as a new world order?

1. There has issued out of the past half dozen years a new realization of a community of human interests. Recent history constitutes a commentary upon such texts as "No man liveth unto himself", "Am I my brother's keeper?" and "Who is my neighbor?" No nation is safe in its indifference to the welfare of any other nation. It has been found that aloofness is impossible to any, that anything which concerns one concerns all. The whole world is affected by the woes or the depravity of any single member of the family of nations. The war has given a new birth to the conviction of racial unity.

It is, however, superficial observation which draws from these facts the conclusion that national distinctions have grown faint while racial unity has grown strong. The truth is that along with racial unity has emerged vigorous national consciousness and self-assertion in



every nation and racial group the world over. There is a new glorying in nationality and the racial family group. There is not the least probability of a great merger, a blend of nations in which the original racial differentials will not be distinguishable. Indeed, it would be difficult to determine whether racial unity or national independence has received a greater impetus from the war. Nevertheless, the fact stands out and cannot be mistaken, that an element of the new world order is a common recognition of a mutualness of interests from which no nation is exempt.

2. A recognition of race obligation is another mark of a new order. There is not only a realization that there is no escape from the consequences of wrong and ill anywhere, but a deep and idealistic concern for the unfortunate everywhere. Men have gone beyond the self-interest which is concerned for the common weal and woe of nations. They have had their moral sensibilities aroused and a new altruism has bloomed on the tree of humanity. There never was such response and outpouring of compassion as has been seen in recent months. This has not been produced by an instinct for self-protection nor the fear of peril. The record-breaking philanthropies are not born of a fearful looking for of judgment, nor practiced as a means of appeasing Fate. They are rather expositions of Paul's words, "I am debtor". A sense of moral responsibility for men everywhere has settled upon true and thoughtful men with a weight that was never experienced before.

3. Another mark of the new world order is a deeper persuasion of the immanence of God. Men called upon God while the battle raged, and somehow there settled in the minds of soldiers on the field, statesmen in Senate chambers, men at their desks and in the shops that God was not very far off. Millions who hitherto were aliens and without God in the world have come to believe that

He is encountered in the affairs of nations, and that we must give account to Him in this world. Some men, like H. G. Wells, have their brains so enmeshed in a net of philosophic cobwebs of their own spinning that they cannot very intelligently describe their new consciousness of God, but many to whom God was before the war but a name for an unreal or vastly distant being, have today a persuasion of His awful immanence. When the preacher talks of Jehovah to these men now his message is not heard as a Norse tale. There is almost terrible realization of God's impending judgments over men and nations who forget Him. They have seen a nation attempt to abrogate the moral code and believe that they have seen God's power and witnessed His judgments. To such henceforth

“Earth is crammed with heaven,  
And every common bush aflame with God.”

This persuasion is expanding among men and nations.

4. Another element is a new realization of the superiority of evangelical Christianity among the religions of the world and the sects of Christendom. The nations found in the war no other such reliable ally as the evangelical churches and the sufferers from war have no other such friends. It is under the preaching of the gospel and in the atmosphere of worship that we are to find the source and impulse of disinterested service for country and the world. We have witnessed in the momentous years of the war a demonstration of the value of evangelical Christianity upon which historians will in the future certainly dwell. No nation has a dependable like unto an evangelical citizenship. The war has left no question as to the patriotism of such citizens. Roman Catholic Ireland and Roman Catholic Canada have by their behavior during the war brought a reproach upon Romanism which it will never remove by all the camou-



flage of which the papacy is pastmaster, nor by any plausible resolutions which truculent or hoodwinked congressmen may under the influence of Rome's agents get through National Assembly. No nation has a basis of patriotism or high idealism in a consistent Roman Catholic population. This companion fact to the dependableness of evangelical citizenship must be placed with the things which frame up a situation on which men are reaching conclusions which impart distinguishing characteristics to the age.

5. Democracy, the ideal and goal of society, is another mark of the new order. Note that I say, the *goal* of society is democracy. Democracy is a thing hoped for. There have been disillusionments as well as experiments in democracy during the eventful months which have elapsed since October, 1918. The world will never again abandon the ideal of democracy, but sensible men will not, in the light of events, over-idealize concerning it nor think it feasible unduly to hasten its adoption as a form of political life for every nation. Democracy is not a present possibility for all nations and classes, nor is it a panacea for all the ills of any division or class of society. Men must be prepared for democracy and democracy must be reinforced wherever it is put in operation. The world of today gives striking instances of premature and immature experiments in democracy. These facts must be admitted, but they do not demand the abandonment of the ideal, nor the lowering of the standard for a world democracy which shall free men and nations from autocracies and hierarchies in politics and religion. It is simply a statement of irrelevancies when we say that you cannot have a pure religious democracy under a political autocracy, nor have a perfect political democracy with religious hierarchy. Collision in either case is inevitable at certain points. But men have found a political guiding star and they will follow it until difficulties in the way

of democracy are removed and hope of it is fulfilled in state and in religion.

6. The loud insistence upon the rational, spiritual, and practical in religion is another characteristic of the times. The demand is made and sooner or later all religions will have to square to it. Every step in intellectual advancement, attainment in spiritual psychology and the practical humanities adds force to this demand. Nothing in the name of religion will eventually be tolerated which is either irrational, unspiritual or does not "bring forth fruits meet for repentance". No hoary system or venerable sanction will save religion from the crucible. No ecclesiastical system will be able to preserve the lifeless and inefficacious forms which have characterized certain religious movements, however perfect and ornate that system. Religious magic, which is divorced from intelligence and lacks power to produce spiritual results, will be dragged into light which it cannot bear. Only that religion which is validated by transparent spiritual life and commensurate deeds of human service can survive the new day which is breaking everywhere.

## II.

These are some of the characteristics of the New World Order. What bearing have they upon missions, and Baptist missions in particular?

Christianity now enters a new competition with all other religions, and evangelical Christianity has strengthened its rivalry with Romanism. The superstitions of heathenism and Romanism alike will suffer under the application of the new standards of judgment which the age has set up for religion. Men have experienced a consciousness of God and have become aware of reality in religion, the necessity for religion, and no substitute or superficiality will satisfy the leaders and expounders of thought henceforth. The souls of men have



had such experiences during the past six years that only the great religious realities can meet their needs. Gradually but certainly, this disposition of mind and heart will permeate the masses everywhere. It has been found, too, that nothing but a righteousness begotten of direct response to the immanent God can guarantee the moral foundation of the world and secure society from other and greater catastrophies. The strength of society and the nation is to be secured through religious vitalization and evangelical Christianity must impart this.

Therefore, to win in the field of missions, evangelical Christianity has only to possess itself of its native power, release itself from all devitalizing accretions of ecclesiastical systems and of mesmeric rites and discharge in full measure its missionary duty. Christianity was endowed at the beginning for service in such an hour as this. Kept in its primitive purity and freedom, it is equal to its new tasks. In making the plea for Christian unity, some writers and speakers have inveighed against transplanting to the mission fields the inheritances from historic controversies, local and national provincialisms. Good advice that, if only it is applied where it is needed; but those who make promiscuous application of it do not show the courage of true seers and prophets. Let the reformer on these lines stand up before the guilty sects and say, "Thou art the denomination". Those denominations which have cherished inheritances from sectarian controversies are partisan ecclesiastical courts and must disrobe themselves of these outworn and mildewed garments. The friends who are raising this call, that provincialisms be discarded, are but repeating the demand which Baptists have made from time immemorial, only these speakers and writers have not had the courage to designate the guilty parties and frankly to give honor to whom honor is due. All the controversy Baptists have ever had with other Christians has been over this very

matter of unscriptural inheritances from periods, localities, parties, historical creeds, customs, and ecclesiasticisms. Let the champion of union and the indigenous church give us credit for anticipating them by ages and for a consistent history, and join us in protest against these, validating their sincerity by abandoning superfluous forms which have in the course of history and controversy attached to them. We desire to see on the mission fields a church unafflicted by accretions from any source; but that which mars a church in China mars it here. A Chinese characteristic attached to a church is quite as indefensible as a British characteristic, Italian characteristic, or American characteristic. To condemn inherited nationalisms in religion and deliberately to go about encouraging others to bequeath to their posterity those of their race or nation is anomalous.

But this is a crucible age, and religion will be tried as by fire. The hearts of men ache for religious certainty and reality, and having learned what it is, they will have nothing else. The threefold test of rationality, spirituality and a practical ministry will reduce Christianity in many quarters to greater simplicity. There is no escaping consequences. The day will declare it.

But what of Baptist missions in the new world order? It is obvious, I think, that not by so much as one count do these facts make any difficulty for Baptists. Some of them make new opportunities for Baptist missions. The field is an open one for Baptists if they are ready to break camp and enter upon a mighty world campaign. The currents of human thought are favorable for the Baptist message. Their faith is the nearest religious counterpart of the demands which the new age is making upon religion. The things which the leaders of men today are insisting upon are in many great matters the very things upon which Baptists have always insisted. No one can more strongly or consistently plead for per-



sonal, intelligent choice in religion, personal and vital experiences of God, spirituality in religion, and a pure democracy, than Baptists, who have proclaimed throughout their history. If these are marks of the new age, then the Baptist message meets the requirements. They have never known any other than self-governing and self-propagating churches. Their appeal has not been to Bunyan or Spurgeon, to history or ecclesiastical court, but to Paul and Jesus, to the divine example and the divine Word. They have admitted the validity of nothing for which there could not be shown a "thus saith the Lord", and they have always been willing to be called before this court of final appeal for an examination of their faith. The new world order brings them their missionary opportunity. The demands which it makes upon religion do not prove embarrassing to intelligent and consistent Baptists. They have no creeds to revise, no autocracies to apologize for, no ecclesiastical system to reform, no mere traditional sins or conventionalities to laden their missionary bark. No man or set of men can champion a greater respect for human personality, absolute amenableness to the voice of God, provide a better guarantee for spiritual religion or advocate a more thoroughgoing democracy than Baptists are now preaching from more than 50,000 pulpits in America and have preached to their fellow men from the first days of the republic, not to mention their witness-bearing to the truth in other lands. To these things they have given their martyrs while yet others were transplanting in America the seeds of old-world controversies against Baptist protest.

### III.

But what have Baptists to do to meet the requirements of the times, to justify their contention and demonstrate on the field of missions that their faith is a necessity and a remedy for a world in need? How shall Bap-

tists make use of this new opportunity and set up in the midst of the nations the kingdom of God?

1. They must proclaim their message, and they must do this without timidity and with evangelistic passion. Their simple message contains the richest values of the gospel. These must be imparted to a distraught world with all haste and diligence. In all important elements their message is a counterpart of the needs and the demands which are conspicuous in the new world order. Victory for missions is in the missionary message conditioned only upon the faithfulness and passion with which it is preached and the divine presence which is guaranteed to such loyalty and devotion. Positive preaching and positive preaching only has victories to its credit in any land or age. Any slighting emphasis upon the elementary principles of the gospel, any hesitation to declare the full counsel, whether due to deference or to fear; any attempt to advance under the standard of an interrogation point, will cost Baptists the sublimest opportunity they have ever faced and the sublimest now given to any religious party. If after two thousand years we have no certain, positive missionary message, we are in a pitiful plight. But we have, thank God, for we have the original commission without alterations, additions or accretions. The imperious mandate of the Book and of the times in which we live is, "Preach the Word". With this sword of the Spirit we shall win our victories.

The missionary enterprise includes a multiform work. Christianity is as complex and comprehensive in one land as another. The life of God in the soul expresses itself in a varied human service. It will find channels of blessings for society in China as it has in America. There is nothing which conditions life that will not feel the influence of the divine life begotten by the Word wherever that life takes root in any nation. Of this there can be no question. But the foreign missionary enterprise is



dealing with primary things. It is set for the introduction of the leaven of the gospel into the society of China, India, Africa. To secure the connection of the Christian dynamic with humanity on the mission field is the first and main thing with which the missionary and missionary agency are charged. Whatever is indispensable to this initial work is a part of missionary operations. Those things which lie beyond these requirements, although they belong to a full and complete Christian society, have, to say the very least, secondary claim upon mission boards and missionaries. The gospel is itself a creative and habilitating force in society. A sufficient supply of pure gospel will transform any community, improve sanitation, raise social standards and start up the necessary forms of social service. The missionary on the ground will find his relation to these, but the motive of his going, like the terms of the commission under which he goes, takes these things for granted. They are consequential and not primary. The missionary goes as an evangelist and not as a reformer, but his evangel is transforming, which is far better. Better houses, better clothes, better conditions of life generally spring up along the path which the missionary's feet have trod and along whose borders he has scattered the precious seeds of the gospel. The man who makes it his vocation to call men into fellowship with God will create a clean and wholesome society whether he ever heard of a social club or read a book on sociology. To make these latter things the engaging concern in a missionary's life is to court disaster for the missionary enterprise. This simply is not the scheme which Jesus announced for the missionary enterprise, and hence must fail. The transforming, fertilizing gospel is to be the chief concern of those who seek to save a lost world.

We put it down with deliberation after having studied with some diligence missionary problems at home and

abroad, that if there is cause for alarm anywhere and the success of the missionary enterprise is threatened from any quarter, it is from this, that a few schools from which missionaries are turned out are reticent concerning the message which the mission boards are appointed to promulgate, and which missionaries are commissioned to proclaim. And next to this is the tutoring which substitutes social service, "leadership", and big office administration at home and abroad for the simple evangelistic method of the New Testament. The Baptist denomination cannot meet its missionary obligation and opportunity, nor perpetuate itself through men who have been inoculated with such ideals for missionary service. Wisely, Baptists have always made ample room for independent thought and speech, both in and without the denomination. The day is now too near the noontide for anyone to introduce dark inquisitional methods in dealing with either schools or men; but, if we have a mission, we have a message. I would say a mission because we have a message. Uncertainty, doubt, equivocation, or reticence concerning the fundamental elements of that message and the distinguishing principles of the denomination are neither marks of superior intellectual ability or independence, nor a sign of qualification for service in the new world order. This world order is challenging Baptists and daring them to prove that their message and their method are equal to a great opportunity. We ought not to be cheated out of the complete demonstration that we are making. That any one in responsible denominational position should from unwillingness or whatever cause be reticent about telling what he believes concerning the constituent elements in the Christian missionary message or articles of Baptist faith does not savor of candid dealing with his constituency nor comport with the contention for freedom of speech. The peril is too great for reticence concerning



the missionary message to be popularized as a standard among us. The missionary is a proclaimer. Candor of soul is a mark of his genuineness and worth. Those who deal with young missionaries should reflect that they are to be the bearers of messages of life and the representatives of the missionary conscience of the home constituency. It is men with a message and a conscience for it who will let loose among the nations of the earth revolutionizing, energizing forces and open springs of human ministry. The triumphant and joyful acclaim of one of the first missionaries of this gospel was, "In Christ Jesus I have begotten you through the gospel". The gospel fecundates human souls. The essential elements of that gospel are too few and too unmistakably set forth in the New Testament for anybody to qualify for missionary service who does not know them, believe them, and in conscience avow them.

2. Baptists of the world must find each other and agree upon co-ordinated and concerted effort for the proclamation of their message. We are to deal with a new world order. The challenge and opportunity is universal in magnitude. No single group or organization of Baptists is equal to such a task. The full effort of all at their best and in concert of action will be required to take care of the opportunities which the world offers.

Speaking now to Southern Baptists in particular, I would say that we can neither justify our independence of interdenominational alliance, nor demonstrate the value of a denominational program if we do not set ourselves to a truly great missionary service and seek to co-ordinate the missionary effort of the respective groups of Baptists in all the world. We have by a firm, but for the most part brotherly and dignified, course gained much by declining to be entangled by any of the big, overlapping, extravagant and ineffective organizations. These organizations have crowded us into relief before the

eyes of the world, and now the world is waiting to see what we will do and what we have to say which is of missionary value to the world. If indeed we have a message, and we covet opportunity for great service, nothing more fortunate could have befallen us, but nothing less than great service is becoming and nothing else will save us from the reproach of men. But again, if we are to render such a service, a Baptist *entente cordiale* is necessary. Doubtless, there will be found many difficulties and discouragements in working out terms and plans of co-operation, but courage and grace under the stress of great emergency and opportunity in missionary service will find a way.

Europe illustrates the necessity for this alliance. The great war has lifted to the eyes of the world and left on our hands a great mission field in Europe. Already important posts are manned by heroes of our faith, but these are insecurely held by these small intrepid companies at different points on the continent. These cannot hold the lines and advance them without our help, and we cannot do it ignoring them. A practical plan must be worked out by the administrative agencies of the denomination here and there by which the combined influence of the Baptists of America and the scattered groups of Baptists in Europe may be centered at imperiled and important positions. There are thrilling possibilities in such an effort. The vision of the whole Baptist brotherhood in concerted action for the promulgation of our missionary message throughout this modern world haunts one day and night, Southern Baptists have no designs upon any group of their brethren anywhere except to reinforce them in effectual witness to the truth with which the denomination is entrusted.

Among the many needs of Europe, the need of the gospel is the greatest. As great as is temporal want among the people of Europe, they need the gospel of



Christ more than philanthropies. The war has not ended war because it has not slain jealousy, suspicion, envy, hate, and greed. The war was the result of an attempt at salvation by education. It proved futile and disastrous. Already the signs are evident that salvation by democracy is equally futile. What is the effective remedy? What can go to the root of moral being and cure such faults as enmity, hate, greed, suspicion? We have the answer, "The words that I speak unto you, they are spirit, they are life", "If the truth shall make you free, ye shall be free indeed". Christ Jesus only is made unto men and nations wisdom and righteousness and sanctification and redemption. Great issues are pending in Europe and great opportunities are afforded American Christianity. Our Baptist family tree is rooted in Europe and we need to recognize our obligation to our brothers who are on the old estate. A recent book by C. H. Robinson tells the story of the conversion of Europe. In its remarkable condensation of a long period of European missionary history, it cites the fact that the conversion of continental peoples was superficial. The author says, "The war demonstrates the truth of the assertion that the conversion of Europe as a whole has been superficial, and that its reconversion is a task that has to be faced by the Christian church." In the collapse of old civilizations we have the failure of human experiments and the token that the world may now get a new start if the right forces can be applied to the moral impulses and powers of men. A beautiful and fruitful humanity may grow out of the pulverized civilizations of Europe. We believe tremendously in the Christian potentialities of Germany if instead of a semi-conversion this wonderful people can be regenerated by the power of God. France, too, may yet furnish missionaries for the evangelical faith as many and as strong as she has furnished Romanism.

American Baptists dare not stand aloof and look with indifference upon religious conditions in Europe. Our brethren there need to hear the shout of comradeship. European Baptists hold in great jealousy a sound evangelicalism. American Baptists can furnish much material aid and by their spirit of brotherliness and evangelistic spirit impassion their European brothers in the task of soul-winning.



## BAPTIST INFLUENCE IN THE NEW ORDER.

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[NOTE.—The editor has retained the author's phrase, "the Baptist Church", although we do not employ it, as a rule, in Baptist speech in America.]

The attempt is made here to say, in some measure, how it stands with the Baptist Church as it finds itself faced with the new world of today. Everyone assents to the idea of a new world as distinct from the world that existed before the war, though in reality the actual changes have been as yet few. The adjective refers to inner differences rather than to outward manifestations; especially to those desires, aspirations, and determinations of men, which, though present before, have received such reinforcement in these later days as makes them now the dominant factor in the situation. The change is in the realm of spirit. A wave of idealism is undoubtedly washing the shores of the old civilization, and already it is giving rise to movement in various directions. For those interested in the well-being of men, the chief problem is how to conserve this idealism, how to direct it into practical channels, and thus secure that it bears fruit in life. In what ways is the Baptist Church fitted for such a task? The point of view taken here is that our Church is in the direct line of the world's development, and therefore has a great opportunity and ought to play no subsidiary part in the work of establishing that new order of life which is the world's hope and the good man's prayer. What makes it so fitted and how it must move to that end is our present consideration.

The outlook in this paper is that of a British subject and takes into account mainly conditions as they exist in

Britain, although no doubt many of the points mentioned will apply with equal force wherever the Baptist witness is maintained.

Just at the moment the Baptist Union of Great Britain and Ireland is preparing itself to raise the sum of a quarter of a million pounds, the half of which is to go to the Missionary Society to meet the increased cost of its work, while the remainder is to be devoted to the needs of the home ministry. When the Sustentation Fund was adopted a few years ago the denomination committed itself to two great principles, namely, that it was responsible for its ministry, and that it believed in a thoroughly trained and efficient body of men. The logic of that position is being followed out in the new appeal, which has been made inevitable by the altered conditions consequent upon the war. It is a thing to note, that the idea of the campaign should have taken shape so early, as soon in fact as was practicable; but even more remarkable is the spirit in which the situation has been accepted. Discussion as to method there must needs be, but as to the necessity of undertaking the task there has been literally no question. It almost looks as though the denomination will take in its stride what a few years ago would have been deemed a colossal enterprise and one only to be attempted after most earnest and protracted consideration.

This does not mean that the Denomination knows itself to be more wealthy; indeed, it is doubtful whether as a whole the community is as well off materially as it was in former days. Rather, the explanation is that a new spirit has spontaneously arisen in face of a new need, and although the Denomination is compelled by circumstances to give immediate attention to what is after all a domestic problem, yet the mind and heart of Baptists is elsewhere. Along with others, they are dominated by a sense of the gravity of the hour; they see the tremendous possibilities of both good and ill which the situation



presents, and the very magnitude of the issues has led to a determination to be found ready. The feeling is not so much that in these days Baptists have a chance; rather, it is that they have a necessary contribution to make—a contribution without which the world of tomorrow would be inevitably the poorer. That is the idea at the back of the Church's mind at the present time, and she instinctively looks within upon herself, to know her power or weakness, being led to do so by her consciousness of the world's clamant need.

Hence the ruling sentiment at the moment is the desire to be in all respects thoroughly furnished and equipped, and it is very significant that this thought of equipment embraces all sections, seeking to utilize all resources and to lift every member onto the plane of real spiritual influence. Thus the ministry, the work of women in the Church, the training of young people, and the life and work of the average member—all are receiving earnest attention. A commission has recently been appointed to enquire into the conditions and needs of the ministry, its terms of reference being very wide and including such matters as recruiting, collegiate training, and the message for the times. Women students are already being admitted to our training colleges and receiving the normal theological course, while, in addition, a special college for the training of women in all branches of Christian work, both at home and abroad, is being opened in London this year. A Young People's Fellowship has been established to link together all young Baptists and has already met with considerable success; it seeks to lead young people to a deeper and more real devotional life, to the study of social problems and to such work as will equip them for the fullest discharge of the duties of Christian citizenship. Meanwhile, throughout our churches a mission to the church members has been carried through with the purpose of leading each to review

his manner of life and face afresh the obligations of discipleship. All these things are signs of life, and if the test of any organization's vitality is its readiness to adapt itself to a new situation and the spontaneity with which it does so, then there is good hope of the Baptist Denomination fulfilling its function in the new day.

As we endeavor to look into the future, we realize, of course, the impossibility of saying what is likely to happen. Prediction is always precarious, and in a situation such as the present it is sheer foolishness. But nevertheless, it is possible to consider our particular outlook in its relation to current movements and enquire what prospect the circumstances of the time offer for our distinctive witness. Will our time-honored convictions serve us in such an hour as this, and possessing them, are we able to strike in along the line of our past and thereby really affect the issues of the day? Has our past prepared us in any way for such a world crisis as this with which we are now faced? Are we as Baptists found having something to say and do in the new order, or is the new order of such a kind as to put us hopelessly out of date, leaving us in the end no more than a ruin and reminder of an organization which once served but at length reached its inevitable doom? Is the new order our death shroud, or is it our *toga* of manhood?

The signs of life already noted give the answer in part, especially if we are correct in regarding them not merely as the outcome of a determination to be there, but actually as evidence of a genuine and instinctive adaptation to new conditions. But the outlook becomes even brighter when we look our convictions in the face and scrutinize them in the light of the world's need. Do they fit? Are they relevant? If so, then, according to the measure of our faithfulness, our influence is bound to be great and we should have no extraordinary difficulty in finding the lines along which we ought to move.



It goes without saying that our chief contribution to the new order will be religious, but that only goes back to our conviction that religion is the only adequate basis of society, and that the highest, justest form of society must ultimately rest on Christianity. We share that view of course with other denominations, but here it is a question of what we mean by Christianity, and whether our Baptist way of looking at it is likely to meet the need of the age. In our interpretation, we begin and end with Jesus Christ, holding firmly that it is possible to find Him in the sacred records and again in the intimate communion of the soul. The living Lord is our Master, and according to our way of thinking, religion consists in a deliberate, conscious acceptance of Him and a life-long association or fellowship with Him. That is the spiritual value of our ordinance of believers' baptism, which insists that the personal faith of a responsible person is the essential thing, making the soul's relationship with the Lord Himself of such supreme value that all other relationships sink into relative insignificance beside it. No doubt, others would readily assent to such conception of the faith, but not quite in our emphatic way or with our plain simplicity. It is here a question of emphasis, and in this matter emphasis is very important. We can illustrate our meaning by thinking of the High Churchman. For him also, in the last analysis, faith centers in Christ, but too often the sense of the importance of the personal relationship with the Lord is lost amid the assertions of the value of the Church and the necessity of being in touch with it and taking part in its ordinances. Not that we ourselves have no doctrine of the Church and no adequate idea of the value and significance of corporate life, but with us rather the Church is always Christ's creation and therefore subordinate to Him, so that its life can in no sense be a substitute for that life which is found through personal faith. Nor is it, again,

that we have no right valuation of the sacraments, or no appreciation of that feeling after mystery to which the sacraments minister, but here again they are for us only reminders of that great abiding sacrament, the living, present Lord, who is for us the very mystery of God. That men can come directly and immediately to Him, that they need no help of priest or ritual, nothing but their own tribute of love and their out-reach of faith, that in such sense they are the masters of their own religious life, is a conception which takes us to the very heart of our Baptist interpretation.

That there are many people to whom such a view will make a strong appeal, once they grasp it, cannot be doubted. To begin with, it is simple, putting a very concrete and easily-understood requirement before men—a faith which has at its core the warmth of friendship, emphasizing personal rather than institutional values, and free from those burdens that are so easily laid on men's backs in the name of religion. And is not that one of the cravings of our age? Men complain that religion is too much a matter of rules and regulations, too much a thing of inhibitions and punctilios. They miss a great unifying principle, and experience a feeling of bewilderment amid the multifarious requirements. The churches, they say, carry too much lumber; there is need for simplification. Is not the Baptist position, rightly understood, just such a simplification as is required?

Further, is not also a feature of the new spirit an impatience of organized religion coupled with a growing regard for the perfection and beauty of Christ's character and the wisdom of His teaching? Many who talk about having finished with the Church are found considering Christ, and some of them are completely under His spell. Unfortunately, such people usually lump all churches together, not troubling to make distinctions. But such as these are surely a fine field for Baptist ef-

fort. Our insistence on the supreme importance of attachment and loyalty to Christ as the central thing in faith brings us very near to such and should give us a real opportunity of confirming their best desire and leading them further in the way of life. However, it should be noted, in this connection, that it would be a help and would ensure for us a growing influence if we defined a little more clearly our attitude to the Bible. Sometimes, perhaps unwittingly, we have imitated the Anglican and put the same sort of stress on the Bible as he puts on the Church, thus confusing men as to our emphasis, and even obscuring our central point. For the new day we must distinguish the authority of Christ from the authority of the Book, and make it clear that our regard for the Bible is entirely due to the fact that it bears witness to Him, and that in all our use of it the aim is to know Him better and to be bound to Him in a closer loyalty. A fuller understanding of this point would deliver us from all obscurantism, allowing us to accept such light as modern scholarship has brought—without which, we believe, no denomination is likely to have much influence with the present age. An individual may live and serve as though science had not spoken, but a community cannot, and a franker acceptance of established results would give us growing power, especially in an age when Jesus Christ Himself is coming more and more to be regarded as the center and substance of the faith.

In a similar way, we are in a position to be able to help the present in its effort after a fuller interpretation of Christ. In face of many problems and perplexities, large numbers of people, both in the Church and without, are turning to Him with the vague feeling that somehow in Him is the solution and the way. Hence, His words are quoted and His teaching examined; to secure His authority is counted a great gain by all sorts of propa-



gandists; and the enquiry as to His precise meaning goes on apace. The point of that enquiry is no longer directed to individual but rather to social needs. The necessity for social change has been accepted by all thoughtful spirits. Criticism of the existing order has been vigorous, abundant and effective. Now men turn to the constructive task, and inevitably there is confusion, a multitude of ideas, and many schemes. So that men ask along what lines wise change would proceed. Even the ideals have to be tested and sifted, that we may know which are profitable and which delusive. Granted that the right ideals are summed up in Christ, what then is His significance as regards the social order? Where would the values for which He stood actually lead us and what immediate practical course would He dictate? That point is being discussed the world over, and the very discussion shows the need for interpretation. Who will tell us in authoritative fashion what the revelation in Christ signifies in the matter of industry, social life, and international arrangements? As Christians, we can hardly doubt that the Spirit is leading to this further application of Christ's gospel, and we cannot but believe that ultimately He will bring us into the paths along which it will be secured. That seems the only possible explanation of the quickened interest in these matters throughout the world. But we cannot presume on that. Always, we hold, it is man's duty to search out the deep things of God; the very guidance of the Spirit is conditioned by man's wakefulness and receptiveness. Is there any community that will present itself to the Spirit for this purpose, so that He may use it to bring the revelation needed for the hour? It is inspiring to think that a Church can serve in such a manner in these days; and we Baptists, by reason of our close adherence to the records, our long attachment to the historical Jesus, and especially our conviction that in our common Christian life we have the

Spirit with us, are at least in a position to be of real value in this most needed task. We have made much of the Presence "where two or three are met together" in the Name, and when it is a question of gaining light on social relationships we may naturally expect the corporate of the Church to be the medium. Can we use our Church fellowship thus? Can we offer it to the Spirit to be the channel of His message? To do so we must get a clear vision of the need, a firm faith in our ability under God to meet it, and apply our principle concerning the Spirit's presence with greater thoroughness. That is, we must wait upon Him not merely as the source of help for worship and daily living, but also as the fountain of light and guidance for the right ordering of the world. It would require that the thought of the Spirit should be connected in a more vital way with this right ordering of the world, and that the idea of offering ourselves to God for the purpose of discovering His will should become dominant in our services and assemblies. More than ever we should come together to seek and enquire; and the church would be a body of earnest, alert people, all in touch with Jesus Christ, united in a common quest, with the sense of quest giving shape and direction to the communal life. The questions of the hour would of necessity be frequently discussed in the atmosphere of prayer, any difficulty entailed in such discussion being overcome by the strength and reality of Christian fellowship, and all would proceed on the firm faith that God is seeking to speak, and that there is an approach of that Spirit which takes of the things of Christ and reveals them to His people, throughout all ages, as they require. Any refusal to be interested in such questions, any turning away from them as being beyond the Church's province and business would, of course, be tantamount to a refusal to serve God in this particular way and would indicate a failure to see and seize the

opportunity of this remarkable time. There can be no doubt that any church which will bravely attempt such a task will do not a little to bring the guidance of true leadership to a world which is waiting in something like agony for the authoritative voice. The Baptist Church, we believe, has here an opportunity for which she is in some measure fitted by her convictions, emphasis, and tradition, being able to do today, in connection with social justice, a service not dissimilar from that which she did years ago in the matter of political freedom.

All the indications seem to suggest that the movement of human progress is along the lines of a greater extension of the democratic idea. A consideration of the history of the past few centuries reveals a steady but unmistakable trend toward an increase of the power of the people. This is obvious in both the political and the industrial realm. Indeed, competent observers urge that this, more than anything else, explains the widespread unrest of the time. The demand is not merely for better conditions and wider opportunities—though that is, of course, operating—but also for a larger say, a greater measure of power, as a legitimate human claim.

Insofar as that is the case, we are bound to regard it as nothing less than a further application of the principles which were launched into the world at the time of the Reformation. Luther's revolt against Rome was religious, but in its essence it was also a revolt against a system which was felt to be burdensome and arbitrary. It was individuality claiming its right, and though that might begin in the religious sphere, it could by no means be confined to any sphere. As we know, it had immediate effect in politics, and the early English Nonconformists, who were more thorough than Luther in the application of his principles, became the pioneers of the democratic idea in the state. Now, men who have learned the value of that idea in matters legislative are naturally seeking



to apply it in all departments of life. Hence, the demand is for democracy in the workshop. In industry also there is a growing revolt against a system which men feel is imposed upon them rather than created by them. That undoubtedly is the burning question in England at the present time and its discussion will occupy our attention probably for years to come.

Where do Baptists stand with regard to it, and what part ought we to play? There can hardly be doubt that our fundamental principles will lead us to desire steady progress along this line. We shall seek to facilitate the development in peaceful ways, endeavoring to show what demands are legitimate and what chimerical, and helping men to work out wisely and sanely their economic salvation. To this end, we are admirably fitted. We have always drawn the majority of our ministers from the lower middle and artisan class, and the larger number of our members are in closest touch with the people. Our whole tradition is democratic, and we have an impressive record of sympathy with the ideals of true freedom. That is bound to have its effect in shaping our ministry and service during the next few years. Our clear conception of the worth of personality, our belief in education by responsibility, our call for compassion, and our insistence that the whole of life ought to be service and all relationships opportunities for honoring God—all this should help us to play a most useful part in the establishment of the new order. As yet no definite industrial policy has captured the denomination. That could hardly be expected. But throughout the Church the interest in these matters is great and growing, and the deep yearning for a solution and for the right solution is a promise that the way will be found. The conviction deepens that God has His plan and the desire is to find and further it.

Then in all this, perhaps our finest contribution will be along the line of our insistence on individual responsibility. Many in the time of Martin Luther ceased to be Roman Catholic, but did not become Protestant; they threw over the old but they did not embrace the new—as the Reformer himself deplored. But such were not Baptists. Many again at a later period were ready to strike against one form of government, without accepting the obligations of another. Neither were these true Baptists. Therein lies the peril of the present hour. Any system will bring its responsibility, and only as such responsibility is acknowledged and accepted can the new order be stably grounded. But that is a matter on which Baptists can scarcely err; for is not this sense of individual responsibility the foundation of our religion? More than any, we have stood out against a mere nominal Christianity. We have urged that the Christian life begins in a deliberate conscious acceptance of the yoke. Before there can be faith, a man must be awake, able to say “Yes”, knowing, thinking, intelligent. Our protest against infant baptism is at its core a full, firm vote for a real sense of responsibility at the beginning of life. But if we have seen the necessity for that so clearly in the matter of religion, we are surely not likely to miss its significance in other realms. Nor have the Baptists missed it in the past; so far as the affairs of the state are concerned, they have been neither indifferent nor corruptible; they have, on the contrary, put conscience into public affairs. Hence they are not likely to be found today amongst those who seek all and give nothing in social and industrial life. The right ordering of the world demands that each and every man should look his personal obligation in the face and faithfully discharge it. That is nothing less than the principle which we have enshrined in our church life, and we shall do a great service if we can now press it upon men, and classes, and

nations. We have always kept a steady eye upon character; we have aimed at producing men—men of conviction, determination, and energy. The need for such is today as great as ever, and there is no reason why we should not send them forth in increasing numbers. The present requirement is not so much service *in* the church as of service in the world, inspired by the church; men and women who will meet on the Sunday to get the vision and strength, and scatter during the week to work out the ideal in daily life—teachers who will go into the schools, not to teach religion, but as religious teachers, business men who will make business their sphere of discipleship; politicians and public servants who will labor not as men-pleasers, and mothers who will discharge their sacred office in the name and for the sake of Christ. That conception of the Christian walk is undoubtedly returning to us, and as the possibilities of such kind of service become increasingly apparent, a new life will develop in the Church, the old sense of vocation will return, and inevitably the Church will make its impact for good upon the nation and the world.



## BAPTISTS AND THE CHRISTIANIZING OF AMERICA IN THE NEW ORDER.

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The revival of the spirit of Americanism that has followed the world war is refreshing to every man who loves the ideals and institutions of the Republic.

After giving our best on European battlefields to save what is highest in civilization and human progress, it was inevitable that we should seek to envisage anew the priceless worth of those liberties which grew out of the souls of rugged pioneer fathers and reproduced themselves in succeeding generations of Americans.

The ferment of reconstruction is carrying on that wholesome, though often unpleasant, tutelage in patriotism which the war began. Every institution of society is being questioned and re-appraised. Time-honored standards in industry and social organization are being challenged, and the proven dogmas of our political and even of our Christian faith are being searchingly catechised and openly flouted.

These extreme doctrines of a time of unrest in the wake of great national trial are in some cases not less insolent and swaggering than was Mars himself in the horrible trappings by which he thought to shackle with bonds of fear the souls of mankind. But their reaction in the hearts of real Americans who fear God and love liberty has been as wholesome and hopeful as was that of the great war itself.

Monstrous as was the war, vain and threatening as are many of the present preachments of strange faiths in religion, politics and social organization, God is using these things to arouse Americans to a new sense of the value of their institutions and to enlist for the tasks necessary to their conservation.

There was need that America should be aroused. The organizing principle of an autocracy is the will of the rulers, but that of the American democracy is the soul of a people. Unmistakably there shines a soul through even the printed sentences and paragraphs of the early statesmen of America. But as the years passed that soul became complacent. In the pre-occupation of getting gain and living in the lap of material luxury, it became drowsy. Because of this, declares Dr. Nicholas Murray Butler, it took America two years and a half after the European war began "to see that behind the struggling heroes that wore the uniform of France and behind the great, silent, powerful British navy, were protected the Constitution and the laws of these United States".

Rightly to estimate what Christianity means in relation to the institutions of the United States and to its usefulness as a beacon to kindle hope and high purpose among the peoples of other nations, is to lay down a measure by which to gauge the importance of organized effort to Christianize our country.

The organizing principle which under-lay the American Constitution was fundamentally religious and Christian. The Pilgrims who came to New England, the Scotch who penetrated the highlands of Pennsylvania and the South, the French Huguenots who came to Charleston, sought liberty to worship God unmolested, as well as civil liberty. If the same cannot be said of the religious purpose of the Jamestown settlers, it is still true that there followed them from Britain and joined them from other colonies so great a group who prized liberty of conscience more than peace and ease that the established religion was overthrown by the accumulated force of their opposition, which forever swept religious privilege and favoritism from legal recognition in our nation.

The Continental Congress humbled itself on its knees before God, led by a chaplain it had designated to open

its deliberations with prayer. It was proposed in that Congress that a seal should be adopted for the new republic which should be a picture of the Israelites crossing the Red Sea and should bear the legend, "Resistance to Tyrants is Obedience to God".

The Constitution itself recognized the equal rights of all men, placed sovereignty in the hands of the citizen instead of an autocrat, declined to make any religious tests in connection with citizenship or government, and in the First Amendment specifically safeguarded religious liberty and freedom of speech. Recognizing the tendency of men in power to grasp more power and thus to destroy the liberties of the people, it divided the government into three departments, legislative, executive and judicial, and made each equal to the other and independent in its own field. In addition, it specifically safeguarded certain individual rights, which not even the majority of the people could take away.

I have recounted these provisions of the Constitution because they bear upon the claim that the organizing principle of the Constitution of the republic was essentially Christian. That document sets forth as the basal law of civil society principles which Jesus Christ wrought into the hearts of his followers.

After reading the Constitution, Gladstone said: "It is the greatest piece of work ever struck off at a given time by the brain and purpose of man." William Pitt said of it: "It will be the wonder and admiration of the world of all future generations and the model of all future constitutions."

Before the war there were some more or less erudite persons in America who were seeking to discount the Constitution of our country in the public mind. There is a spiritual kinship between this performance and that of rationalism in religion, which suggests the possibility of similar origin. But, though so-called religious mod-



ernism is blithely at work in the post-war days of ferment, the detractors of the fundamental law of our land have found it expedient for the present to withhold their teachings, except as they have been willing to ally themselves openly with the radical socialists who would by anarchy overthrow at once our government, our faith and our social institutions.

The purpose of this article is to enquire into the ability and fitness of the faith of evangelical Christianity, and more particularly of the Baptists, to hold this nation for Christ in the new order which has come. It is religious, and not political. But the fortunes of Christianity and of our civil institutions are most intimately related to each other in America. The American government was made possible by the outworkings of the Christian faith of the American fathers into the Constitution and laws of the land. The effectiveness of Christianity in the days immediately ahead will be tremendously conditioned by the maintenance or overthrow of our institutions. At the same time, the vital force of Christianity in the hearts of American men and women at the present time will tremendously influence the result of the present attacks on the American government and our American liberties.

In America for more than a hundred years we have had a standard government. On the one hand, it destroyed autocracy and made the citizen free before man and God. On the other, it safeguarded certain rights of the individual against the unreasoned passions of even the majority—which are mobocracy, the forerunner of anarchy. Under this system we have developed the highest average intelligence in our citizenship the world has seen. We have accumulated untold wealth. We have released individual initiative and encouraged resourcefulness. We have developed a higher Christian spirit than ever known in another nation, they themselves be-

ing witness. In China, the Philippines, Cuba and numerous other countries, we have shown that a strong nation can be related to a weaker without exploiting it for selfish ends. In the world war our national soul, made torpid by gain and luxury, had to be shocked into awakeness by a threat that our country would be dominated by the military Moloch of Germany. But once we were aroused from our strange sleep, the consecration that led free Americans freely to pour into the issue our most treasured blood, and with it mountains of that very gold about which they had been so absorbed, was essentially the product of the faith of our people in the God of our fathers.

A United States Supreme Court judge once decided that America is a Christian nation. His decision was based upon such considerations as the above. America's course has not been perfect. Many shortcomings could be pointed out. A strong argument could be made that we are not a Christian nation. But it is of unmeasured significance to the Christian statesman that here in America civil liberty and religious liberty have until now justified themselves before the bar of unbiased opinion as having more nearly approximated a Christian civilization than has ever been done under autocracy and religious regulation by government.

So much for the past. What of the present and future? Baptists rejoice that all the great evangelical Christian bodies are a unit with them in their appreciation of full-length Christian Americanism. They have both contributed greatly to that end, and are now ready to put underneath the conservation of it the full power of their spiritual impact. The result, if we shall attain it, of a permanently dominant Christian Americanism, will be largely creditable to these bodies—not through some politico-religious mass impact on the legislative and executive, but by their enthroning Jesus Christ in the hearts and lives of American people.

What of Baptists and the present world ferment—particularly Southern Baptists? Are we prepared to do great things for our Lord and our country in mastering this ferment with a spiritual dynamic in the hearts and lives of free American citizens?

A survey of our resources for the task would include our fertile evangelism. From their saving enthusiasm in gospel pioneering, our Methodist brethren have won a merited reputation for effectiveness in soul-winning. We have no desire to lessen their reputation and we pray for a continuance of their holy zeal. But it is a fact, in the South at least, that Baptists have outstripped even these honored leaders in evangelism. Largely, the remarkable growth of Baptists in the South, far outstripping other denominations, has resulted from their abounding devotion to soul-winning. The white Baptists of this section number 3,000,000 and the Negro Baptists 3,000,000 more. One man in six in the South is a Baptist and almost one in two is of Baptist inclination.

There are no present signs of this passion for soul-winning declining among Baptists in the South. Taking our people as a whole, not all the cynicism of rationalism has cooled their fervor. Nor has the playing down of religion to a low level in the press, nor the eye-filling propositions of men who would organize the denominations under a super-control and save the world by the power of great numbers used to secure outward reform and conventional religious conformity. The few churches in which such forces have tended to destroy evangelistic zeal are happily without apparent influence in stemming that tide of evangelism which swells in countryside and town and city, in summer meetings, city evangelistic campaigns, and state-wide campaigns.

The answer of the Southern Baptist Convention to the insidious dogma that education of the child or moral reform of the adult brings one into Christ's kingdom



was the establishment of the Home Board's present great Department of Evangelism. The answer of the churches widespread throughout the South to the popular playing down of religion to the plane of certain deeds of charity and public service was and is to turn their Sunday schools and regular services more carefully to soul-winning ends, and to provide for the periodic seasons for revival or protracted meetings for bringing all men to know that salvation is through the atoning Christ.

In the present time of ferment, the best of men will make mistakes in their efforts to bring the Christ-dynamic into effective relationship to the needs of the hour. But here is a point where we cannot possibly err. The final proof of the gospel of Christ is that it works. It makes good, this faith in our blessed Lord who saves us from sin, when it takes hold of the lives of men and women. Moreover, there is absolutely no doubt of its taking hold, if we proclaim it in faith and earnestness; the Holy Spirit of God takes care of that. This gospel of redemption has blessed untold generations. It has made them the saving social leaven among many and varied conditions of unrest and social ferment. It can and will do it again, if we shall be faithful in proclaiming it. The new order includes strange problems, some of unprecedented momentousness. Who can see the way through them all? But the most essential thing is within the reach of us all: we can exalt the crucified Christ before the hungry eyes of men in a needy and sinful world.

Pleasure has more material blandishments wherewith to make people forget the hungry soul through absorption in worldly enjoyment than ever before. Material science, through machinery, transportation and quick communication, has made business as absorbing as pleasure, and its prizes big enough to lure the souls of men as never before. The automobile, the movie, the magazine with tawdry sex-problem bait—in the new order fur-

nish food for the superficial amusement and absorption of the masses of people to a degree that human ingenuity has never before equaled. Into all this insulation of people against the spiritual appeal comes, through tract and newspaper and lecture, an assortment of false faiths, both highbrow and lowbrow, both from the university light and the unsophisticated inventor of a new religion. They differ widely at points, but all agree at one, namely, that Jesus Christ did not atone for man's sins on the cross.

My prayer and my belief is that Southern Baptists, instead of being discouraged by these bolder and more organized and flagrant assaults of the Prince of the Power of the Air on the fortress of the souls of men, will by them be led to consecrate themselves to a more determined, more carefully prepared, and more persistent and unceasing quest for souls than they have ever before been. If we shall even stumble and fail at some other points, we shall yet abundantly justify ourselves before God and nation and a world waiting for our help, if we shall with full consecration continue our witness to the souls of men that Jesus is the Savior from sin.

But so significant a people as Southern Baptists are in numbers and wealth and influence must be great enough to carry forward the whole program of Christ. That program includes the teaching principle. A full obedience to it will inevitably head up in adequate teaching in the churches, and in a large service in the field of Christian education.

Facts can be adduced to show that Baptists have done a significant service in the field of education in America, facts that rightly encourage us. But I beg rather that I may direct attention to the great unfulfilled task that still lies ahead. A great evangelizing denomination will necessarily always be creating a great teaching task. Baptists have many men and women of culture and edu-

cation and wealth. But our concern just now is that we have many more who have had small teaching advantages. Many of them are attaining wealth, and one of the first-rate problems now before us is the problem of thousands of men who have achieved large possessions, but in Christian teaching are still babes in Christ. Both their souls and the influence of their unmastered possessions are in jeopardy.

Baptists in the South have reason to appreciate and respect the Southern Presbyterians. They are a relatively small body, but they have taught their members with a thoughtful care worthy of admiration and emulation. One result is that when a Presbyterian grows wealthy he nearly always remains a Presbyterian, and with a regularity which should instruct us he remains an active, interested Christian who gives of his means to Christian purposes perhaps with more regularity than do men of his class in any other considerable Christian body in the South. I have no faith that we shall ever enlarge our educational evangel merely in the hope of commanding more money from the prosperous Baptists of the future. But it is worth considering that the proper expenditure of effort and money in our churches and schools to train for Christ the life of the convert would bring back into the Baptist treasuries tenfold talents and monies for the spread of the gospel of Christ in the years that lie ahead.

In our churches—the considerable majority of them—if Baptists are to function with full force in the new order, we need much more opportunity for the general teaching of the principles of the gospel in the New Testament. The city churches have problems that are becoming more acute, and the cities will require from us in the new order a degree of attention which will far surpass anything we have ever done.

But the city problem is quite largely made up of establishing new missions and churches on the one hand



and of a much enlarged co-operating program of church building on the other. It is a problem which will not wait longer for enlargement and capable leadership, if Southern Baptists are to make good in the fullest sense as the largest Christian body in their section.

But the lack of teaching opportunity here considered is mainly a rural problem. The fourteenth census is showing an alarming movement of people from country to city. The partial records to this date indicate that the movement has been more pronounced in the South than in other sections. But the completed figures will show that the characteristic life of the South is still rural. Industry is growing rapidly, but the fertile fields of the South, where man still pursues the first and most fundamental business of mankind, still grow the crops which must feed and clothe a considerable part of the world. Hardby the fields are still the homes of nearly or quite three-fourths of the people of the South.

What of the farmer's church? Its characteristic practice in the South is still that of once-a-month preaching. Of about 21,000 small village and country churches in the South, about 19,000, certainly not fewer than 18,000, have preaching only one Sunday in the month, and practically always the pastor lives away from the community. About 5,000 preachers serve all these country churches. The last religious census shows that 1,000 out of 5,000 white Baptist preachers in the South who answered its queries on the point are farmers. A large proportion of our rural preachers still find it necessary to make much of their support from ordinary week-day work of some kind. To make the gloomy picture a bit more complete, hardly more than one of these men in five has enjoyed special training for the ministry.

These country preachers and churches have rendered a great and valuable service, too varied and significant to detail here. Moreover, there is noteworthy improve-

ment recently among a significant number of them. They are consciously getting ready to muster their forces to serve God and society in the new order. They are paying better salaries and having more preaching and are securing at least some of the preacher's life for pastoral service. Still a larger group, to use the words of an observant country preacher, "want to do something and don't know what it is". They are hungry to advance to spiritual dominance in their communities in the new order, but do not know how. They will hear and heed any man who wins their confidence and will show them the way to advance. What they need is leadership, leadership!

Which is not any reflection on the one preacher to four churches who has only one chance in five to have received special training as a preacher, on whom they have depended for service. It is a challenge to Baptists as a body to reappraise country life and the rural church to get from under the suspicion of exploiting it and at the same time despising the dignity of its mission. It is a challenge to the best thought and statesmanship we have to help to bring a new rural life to serve the new order by aiding to vitalization and adequate teaching the thousands of churches through which Baptists influence the life of almost every rural community in the South.

There is a fact which in an astonishing way reinforces the argument for an enlarged rural church program from Baptists. During the last few years, several distinct investigations have shown that we are losing out of the "back-door" of our churches about thirty-five percent of all we receive at the front door by baptism. That is, thirty-five percent go back to the world or are victims of the vendors of false faiths. It is capable of demonstration that most of this enormous and inexcusable loss comes from lack of adequate teaching and pas-

toral instruction. If Baptists and Methodists would do their duty in instructing the country people of the South, for whom God will rightly hold them responsible, the day of the Holy Roller, the Russellite and the Mormon elder would be done. With certain modifications, the same principle holds true in the cities. Wonderful baptizers that we are, if we do not greatly enlarge our teaching service there is danger that our loss shall nullify what would otherwise be the net gain of our denomination. We are still increasing, while some other great bodies are losing, but our annual increase is only about forty percent of those we baptize.

Specific doctrinal instruction is another teaching need of our churches today, both urban and rural. By which I mean the great fundamental doctrines of the Bible, whether held in common with other evangelical groups or whether peculiar to Baptists.

Within recent years there has been a widespread combination of forces which have wrought to make Christian doctrine or dogma appear moss-back, contemptible. Doubly odious, in the judgment to which astute forces for directing public opinion have given vogue, is it for a minister to instruct his people on the peculiar tenets for which his denomination stands. It is the dogma of the evangelical churches which is particularly blameworthy. For a small search always reveals that those who give currency to the mad craze against Christian doctrine themselves hold definite dogmas to which we must capitulate, whether they are learned rationalists or Christian Scientists, or Russellites, or merely careless worldlings, instinctively giving adherence to a public opinion which would shut out the power of the Christian polemic, by frightening the spokesmen of Christianity.

This psychological climate, which has been so industriously and withal successfully created, makes it more difficult for a minister to preach the doctrines of the New



Testament, but he cannot therefore trim his teaching to please spiritually-weak and wobbly souls, without unfaithfulness to his Lord and Master. Paul became all things to all men that he might save some, but Paul never played the coward nor trimmed his testimony to the mighty Saviour in order that he might find favor among the worldly-minded without nor amid time-servers within the churches.

Southern Baptists have with heroism recently withstood certain potent influences which pressed from without, which in our compliance would have weakened our testimony to our Lord and Saviour. This mass resistance of our great group against entangling alliances will doubtless react helpfully on many a pulpit, giving fresh confidence and courage even to some who had not yielded to the essentially anti-Christian attack on Christian teaching. May it be so, for there were not lacking evidences, both in urban and rural pulpits, that some were beginning, before the able mass attack on doctrinal teaching, in magazines and newspapers, on prominent platforms and in books, to fear lest after all there should be something pernicious in having definite convictions concerning God's revelation to man and in daring to stand up and set them forth in a church dedicated even though it is to the preaching of exactly those convictions.

It was masterly strategy for the enemies of a spiritual religion, just at the time they were preparing more anti-Christian dogmas for public consumption than ever they had before, to veil the approach of their poison squads by a barrage directed against an active opposition from the truth of Christ in the mouths of His servants. Right well does the satanic enemy of that truth know that it is winged by the power of the Holy Spirit, and that he cannot grapple men's souls with the destructive dogma of unbelief in any way so rapidly as by first frightening them away from the great doctrines of

Christ. It is my profound conviction that Baptists must spiritualize America in the new order by fearlessly preaching the truth, the dogma, of the New Testament, loving all men, respecting all honest religious views, "speaking the truth in love", careful not to give needless offense, but *speaking the truth*, and with a holy indignation against that hypocrisy and cowardice that would sacrifice the faith in exchange for the noisome pottage of worldly favor.

One of the great and hopeful results of the 75 Million Campaign was the determination it revealed on the part of Southern Baptists adequately to equip their educational institutions. It has been as if a common instinct has taken possession of our body to the effect that we must arise and do great things in Christian education. It is now assured that our colleges, our secondary schools and our theological schools shall be far better provided than ever before.

Meantime, they are almost all full to overflowing with students. God gave us the Southern Baptist Theological Seminary almost without the denomination itself knowing what a great gift was bestowed. The same was true with most of our colleges. Heroism of great souls there was; it was the way Baptist education advanced in the South. The eyes of the rank and file did not see clearly that Christ would have saved life-powers as well as saved souls. It was the same when God gave us the Southwestern Seminary and practically threw into our unsuspecting laps, almost as a gift, the promising Baptist Bible Institute at New Orleans.

But in connection with the 75 Million Campaign there has been a blessed "moving in the mulberry trees". There has developed for the first time in Southern Baptist history something that approximates a great ground swell among our people looking to enlarged denominational education.

What did it? I will name a single thing that seems to me to have been one of the most potent influences. Our people were unquestionably becoming conversant with the influences at work among many American educational centers, the success of which would mean the overthrow of vital Christianity. There is room and need for state-controlled education, which, besides the institutions under Christian control, educate most of America's youth. But not only is the state-school unable to teach a definite Christianity; its state control makes it the more or less helpless victim of every learned skeptic with a set of anti-Christian views who happens to get into one of its professorships.

Our Baptist people have determined to contribute to the nation through the schools men and women who shall have a culture that bows humbly before God, that feels free to follow Truth wherever the Truth may lead, but always as bond-servants of Jesus Christ, the Lord of Glory, whom learned teachers of atheistic evolution and savants who reduce all possibilities of truth to what they can prove by natural science, have not found in all of their philosophy, and whom they therefore teach students was nothing more than a good man, exalted by the imagination of his ignorant disciples into a god.

Our Baptist people have awakened in the "nick of time" to help save America from a race of skeptics and infidels. Let our institutions in the South remember, in the coming day of comparative prosperity, what we thank God they have so generally remembered in the hard days: the denomination which has aroused itself to education so promptly in a crisis will be ready to do still greater things for a really Christian education in the future. But they are going to demand, and it is well for our schools that it should be so, they will demand and will see to it that it shall really be a Christian education.



It is the province of educators to know many things the people whom they serve cannot know. It is also their fortune, if they serve a democracy like ours, sometimes to have an undiscerning criticism leveled at them. This is unfortunate. But it would be still more so for our institutions to be freed from the necessity of seeing eye to eye and heart to heart with the great honest body of people they serve, from among whom are to come the men and women who shall be the thinkers, leaders, teachers of the generations that are to follow.

To serve as they ought, and must, the new order in America, Southern Baptists need right now three thousand more educated preachers than they have. I believe we could within the next five years assimilate more than that number of trained men into rich fields for spiritual service in the South and on foreign mission fields. By that time we should need three thousand more.

But we are not training them that rapidly. At Louisville, Fort Worth and New Orleans, counting out the women of the training schools, we are hardly sending out more than two hundred young preachers yearly with a two- or three-year theological training. I doubt if we are sending out that many with as much as a two-year training. But we need and can use six hundred yearly. Testimony from state secretaries, college and seminary professors, editors and others who look in upon what is going on in current pastoral supply, will verify my claims on this point.

Some of them would place the needs higher. We shall never Christianize the new America without an adequate ministry of trained preachers. This is fundamental. Where shall we get them? Out of our churches—mainly our rural churches. How? First, by praying God to call them and by personally and in public discourses and prayers putting this blessed calling on the hearts of our young men. This we have not generally

done. It is wonderful how God has kept up the sources of supply for our pulpits so well, even when those sources were drying up in many denominations. We surely did not pray much about it nor show concern for it—not that anyone could see. I think it means that God has blessed us with many godly Baptist mothers in the South, whose yearnings and prayers for their boys were of a higher spiritual discernment that those many of our pastors and churches have shown. And then God used the quiet places of the open country as a condition where these lads could find time to meditate and in the meditation hear His voice calling to high spiritual service.

If one who would speak with becoming modesty concerning the noble seers in the Louisville Seminary and elsewhere whose lives are given to the holy service of training our preachers may be bold to say it, I have often wondered why our theological seminaries do not set in operation *and maintain* a propaganda among Southern Baptists that shall reach even the remotest church in favor of a movement to impress upon young men the challenge of the ministry as a life calling. It may be that educators as a class are too enamored of intensive bigness and genuineness to estimate the value of spreading abroad a single big idea by propaganda till it reaches everywhere and sticks. But, gentlemen, here is a holy propaganda of which it seems God has made you the proper and most influential exponents. If you will lead, there are thousands who will follow. If your class rooms are not large enough, it will be fine to have that as a leverage for larger. If there are not enough seminaries, Baptists will provide more. Already these quickened-to-serve-the-new-order Baptists are talking of starting another.

Great and hopeful enlargement of program in Foreign Missions and in every activity at home has already eventuated from our 75 Million Campaign. Our greatest

need was not new activities, but a great enlargement of spirit, of purpose and of support in carrying on activities already being prosecuted. In the enlarged program Baptists are now carrying forward, there is no need to seek for new ways to spend money. Open doors are waiting our coming into far fuller service upon strategic fields already entered.

At the same time, we shall only serve as well as we ought the new day, if we shall be ready with constructive effort to take hold of every new problem that comes, and to adjust our activities to the requirements of every new situation. Constructive leadership is required to meet new needs by new efforts, as well as wisdom for the fuller service in fields already cultivated.

The new day in America, full of dangers and unproven dogmas in politics, industry and religion, is a halcyon day for Home Missions.

When the world war came, the sore sense of need among Southern Baptists led them with quick insight to remove the limitations on home mission endeavor. They bade the Board enter with large service the great American army camps and gave it the money for the work. Then came reconstruction! We soon found that the demand for home mission endeavor was larger still than in the great war. To meet unprecedented problems and ferment, our people turned almost instinctively to a larger Home Mission. For the last fiscal year they gave above \$1,600,000 for this cause.

The Home Mission Board never before confronted such tremendous opportunities. As goes America, so goes the world. Largely as goes the South, so goes America. And in the South is the Baptist center of gravity of the world. And the long-approved agency through which Baptists act as a single body for saving America is their Home Mission Board.

A record in evangelism not equaled by any other similar agency anywhere; a gift for co-operation which



enables it to act in conjunction with the responsible local bodies of the denomination with exceptional skill; a movement toward enlistment or educational missions, rich in results and richer in promise; opportunities to lead Baptists in unsurpassed saving activities in the cities and in the country places; unequaled opportunity to help the Southern Negroes toward fuller and better Christian lives; an open door to the Indians and the foreigners, to Cuba and to Panama; the permission and implied mandate of a great denomination to go forward in new fields of need as they may develop; the unique privilege of serving in making our country Christian—such are the opportunities of the largest religious body in that section of America where Americanism most nearly holds the whole field for serving the New Order through the Home Mission Board of Southern Baptists in these days.

May God enlarge our souls to comprehend and make keen our wills and shrewd the cunning of our hands to perform the present vastly-needed service for men's spirits, which shall mold their lives and deeds and those of their children after them into a Christian America worthy of the pioneer patriots who conceived and crystallized our American institutions in the atmosphere of faith. May He make us competent to do for our needy and distracted days what with far fewer advantages they both conceived and performed for their generation—and for us.

## BAPTIST PREACHING IN THE NEW ERA.

EDWARD B. POLLARD, D.D., PROFESSOR OF HOMILETICS,  
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Every department of life is feeling the surge of the new world-order. Mankind never stands still; and in every step of progress there are new factors which must be taken into the account by every earnest soul who would solve, or contribute to the solution of, any of the age's problems. "Behold, I do a new thing", is ever God's way with men. In the light of which fact, men must be continually reshaping their methods to keep up with a God who never grows stale nor stagnates—a God who

"Fulfills Himself in many ways

Lest one good custom should corrupt the world."

The Apostle Paul reminds us that God chose "by the foolishness of preaching" to save the world. So long therefore as there is one lost soul there must be preaching. There is a permanent, and also a changeable, element in the proclamation of the gospel. The history of preaching discloses this; reason and the nature of the case also make it certain. The essential message and the motive which gives it driving power cannot change. The living, sanctifying Spirit, who validates and inspires, is ever the same. But since we are here dealing with life-giving processes, there must be adaptation. Adaptation implies change in form and method.

That we may discuss preaching in the new order that dawns upon the world, it is necessary to distinguish a few of the characteristics of this very complex age—those that make special demands upon the preacher. We at once think of the *educational* ideals, the *social* passion, and the *democratic* aspirations of our times.

It is needless to say that the preacher must know his times. He is a contemporaneous man, sent on a contem-

poraneous mission. It is his own generation he must save, or none. He speaks not only—as the old preachers used to say—“as a dying man to dying men”, but as a living man to living men. He delivers his message *viva voce*. He must know the vernacular. Pentecost comes only when men can hear, each in his own language, the wonderful works of God. The preacher must not only know his own age and speak in its language, but he must be in perfect sympathy with his times. This does not mean that he goes along with the false currents. These he is set to withstand. But it does mean that he must love his age, and enter vicariously into its needs and sufferings. He does not despair of his people. No pessimist ever preaches. He may become an apocalypticist, but never a prophet—a Jeremiah of lamentation, but not a Jeremiah of regeneration and reform.

Preaching in the new era, then, must first appreciate the power and meaning of the educational forces of the day. The popular educational level is continually rising. The untrained preacher cannot speak with authority to an age which places education among the imperatives. Once education was a luxury for the few; today, it is a necessity for the many. The relationships of life are vastly more complex; its problems, its intimacies, its adjustments, its demands are infinitely more perplexing and insistent. The gospel must be preached as the solvent for all these; and the preacher must be more than a theorizer; he must help men apply the principles of his message to the needs of his age. Hence, he must be a man of very high order of intelligence.

Not only must the preacher of today be himself a man of trained mind and cultured soul, but he must help lead the age into the consecration of learning to divine ends. Surely, the world has had a convincing object lesson of late, that education without the spirit of Christ, scientific efficiency without faith, can bring only brutality,



and, in the end, self-slaughter. Many see a sad drifting apart of the church and the college, when rightfully they are natural allies and comrades in service. There can be no real antagonism between Christianity and culture, for they both aim at the perfection of manhood. Education is clearly implicit in Christ's measure of the worth of the individual soul and His call to the competent self-realization and richest service. If there be a growing breach between the religious and the educational forces of today, there is probably some fault on both sides. The preacher must set himself to the task of permeating the educational influences with the religious motive, and the religious agencies with the educational method. Our educational institutions need to be spiritualized and our spiritual forces need to be educated. A high order of Christian leadership is thus manifestly demanded. The educational passion and method must be captured and utilized for the evangelization of the world. Beginning with the little child, religion must leaven home and public instruction; it must make the Sunday schools real schools of religion. It must be the inspiration to young men and young women to attain their very best in training and culture. The colleges and universities must be dominated by the Christian ideals of life and service. Conduct and character must be held up continually as the aim and goal of all education. In all this, the Christian minister must be among the chief mediators and messengers.

Let us turn to the social passion of the times. It is customary to declare that the individual is the *crux* in the processes of salvation; and so he is. Personality must always lie at the very center of our Christian thinking. But the same Jesus who preached *eternal life* as a present personal possession, proclaimed also the presence of a divine society—the kingdom of God, which He came to set up. A society involves relationships; and

today, as never before, those relationships are most intimate, inescapable, compelling. Many of the most powerful and the most vitally shaping forces of today are those which cannot possibly be directed or controlled by the individual, however piously Christian he may be; for they are social forces and must be controlled by society. Slavery may be taken as an illustration from the past. Individual slave-holders, born in, caught up into and carried along by a social system for which they were not originally responsible, were powerless to adopt emancipation without injustice to themselves, to society of which they were a part, and to the slave himself. Slavery was a social wrong to be corrected only by society. The modern drink problem, the question of sanitation, the slums, proper housing conditions, public education, war and peace, labor and capital—all these and many more are not merely individual problems, they are social, and must be handled on the basis of social ethics. You say a man in the big city should not drink impure water. But how is he to help it? Shall he dig his own well in his back yard? What then would he get? He should not breathe the immoral atmosphere of the foul and wicked city. But how can he help it, if it be all pervasive? The preacher in a society as interrelated as that of our own must have the perception of the old Hebrew prophets, and be able to point out the social sins of the people and to interpret social morality from the viewpoint of Jesus Christ.

In the last analysis, all great social questions are moral questions, and can be solved only by the application of moral principles. These principles the minister of the gospel is supposed to represent and to interpret. He therefore stands at the very center of the solution of the gravest problems of the times. His message is the solvent of all social wrongs. He is appointed not simply to snatch brands from the burning, but to disclose

bonds of true brotherhood. He is to help build a new world order, not simply rescue bits of wreckage. His mission is *salvation*, not *salvage*. The modern preacher must be able to interpret the social ideals and movements of the day in terms of the kingdom of God.

This does not mean that the preacher must turn his pulpit into a platform for the discussion of current events. But it does mean he must be strong and timely in pressing those particular teachings of Jesus which are the solvent of current social ills. The moral judgment will be the last and final judgment of men. Hence, the truth of John Ruskin's remark, "The issues of life and death of modern society are in the pulpit". It is the preacher's business not only to save souls, but to do for society what Gladstone said was Mr. Spurgeon's distinction, "*He kept the soul alive in England*". The great war might have been averted had the preachers of all the so-called Christian countries been faithful in correlating clearly Christian principles and national conduct. The preacher must begin now to preach unmistakably the single standard of morality for both men and nations, insisting upon international justice and the brotherhood of all people. Science, invention, commerce and industry have grown faster than the character which controls them has developed. The body of them is bigger than the soul, hence they swagger and bully when they ought to serve. The moral lags behind. Here is the preacher's job, to help God breathe into the giant bodies of modern enterprise the breath of life.

But the preacher of today must also be able to bring the proper message to the modern passion for democracy. He must be able to give a spiritual interpretation to democracy. He must be able to make clear the supreme worth of man; the supremacy of persons over things, soul over sense. The voice of the people must be attuned to the voice of God. The times are bringing in



the tide of democracy which rolls and swells and breaks upon the land, and we do not know what to do with it. Ungoverned by the spirit of brotherhood, democracy is a wild beast unchained. Uprisings in the name of human rights become subversive of human rights, unless equality and fraternity prevail. Christ's interpretation of brotherhood is the only solvent. The overthrow of the classes must not become the enthronement of other classes. Bolshevism is autocracy turned wrong-side out; democracy run mad. Its cure is the democracy of Jesus.

Furthermore, in a true democracy, the kingdom of God—which cometh not with observation—functions through a regenerated public opinion, with the Christian preacher, under God, the chief regenerator. He must be potential in guiding the mass judgment which is to determine the direction the new democracy is to take, that it may be the democracy of God. Can the prophets be found who will lift up their voices like trumpets, crying in the wilderness, "Repent, for the democracy of God is at hand"? The preacher of today must teach the new democracy to be obedient to law—a law to be written on their own hearts; or else there is no saving grace in democracy. The majority can no more safely defy conformity to law than can the few. The soul that sinneth must die, whether it go singly or in crowds.

All that has been thus far said is applicable to all preachers. Has the Baptist preacher a peculiar call in this new era in which the educational, the social and the democratic ideals bulk so large? We think he has. Baptists have long stood for the *spiritual* interpretation of religion and the church, and for the worth and the privilege of the individual to self-expression. The Baptist preacher therefore should be of service to the world in bringing education and spirituality into perfect harmony, through the well-rounded training of the individual in mind and heart. He should help the world see the

point of contact between culture and character, to know that "the soul of improvement is the improvement of the soul", and that no life is complete till it has had opportunity for the realization of its richest possibilities.

So, too, the Baptist preacher, in the new times, must be able to harmonize the gospel's message to the individual with its message to society. There is no conflict. The individual comes to self-realization only in association, and a redeemed society is only to be realized through regenerate individuals. Baptists have been strong on the individual emphasis. The co-operative note has been weak. Great tasks are achieved today only in co-operation. The strength of the pack is still the wolf, and the strength of the wolf must always be the pack.

Finally, the Baptist preacher has a peculiar mission today to relate properly the *freedom* with the *authority* principle in human life. Democracy in religion and in government can survive and be strong only as it bows to the authority of moral law. Freedom must bring its will into captivity to the eternal principles of life and of service, or it goes itself into captivity.

In other words, the preacher is pre-eminently a man of his age. He brings a timeless message in a timely form for the salvation of his times. He is called to Christianize his age. This can only be done by Christianizing the dominant forces of the age. If Christ can but shape the powers that mold the world of today, He can shape the day. He must lead captivity captive. The dominating ideals of *educational*, *social* and *democratic* movements and institutions must be made Christian, or the day is lost. Capture them and the age is won. Here is the challenge to the modern minister and the modern church.

## BAPTIST POLITY IN THE NEW ORDER.

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CHICAGO.

There is one church that has taken as its motto *semper eadem*. It has recently canonized a girl, whom it burnt as a witch five hundred years ago. Happily for itself, the Church of Rome has been obliged to change, though slowly, with the changing times. How much more naturally will our own free churches, unhampered by ecclesiastical restrictions, modify and develop their polity in the new order as they have constantly modified it in the past.

We have faith that the Lord has not tied his Church to a form of life unfavorable to adaptation to the changing conditions of the world. Our history abundantly demonstrates the facility with which we have been able to meet new conditions. A score of times our leaders saw that something new was to be done. Timid men feared for our cherished polity. But the advance was made and it was found that the polity had not suffered in the process.

Thus we came to have an ordained ministry, associations, ecclesiastical councils, missionary societies. Thus we moved forward to a genuinely denominational body, the Triennial Convention, then to the Southern Baptist Convention. Then we came to have officials with titles dangerously near to that of diocesan bishop (what else does state superintendent mean?). Latest, we have proceeded to such a highly organized body as the Northern Baptist Convention.

To the early Baptists these developments would have seemed passing strange. Yet the local Baptist church today is evidently essentially what it was in the beginning. It is animated by the same democratic spirit, with



the same passionate faith in spiritual freedom that inspired the pioneers.

We need not, therefore, be afraid to look forward and to conjecture the probable lines of development as Baptists go on into the great new era that is before us.

It is interesting to realize that our cardinal doctrine, the independence of the local church, is likely to be re-affirmed equally by those who favor a more centralized direction of the affairs of the denomination and by those who are opposed to the tendency. The centralizers, if I may use the term without in any wise suggesting a party name, are concerned for more efficient missionary and educational organization. But they know very well the danger of a bureaucracy. Safety is only to be found in the complete independence of the local congregation. The minister and his church must be entirely beyond the control of the denominational officary. And the local church holds in its hands the money supply. Thus, however strong for purposes of practical efficiency we may decide to make our denominational directorate, we shall keep it near to the people by our unalterable determination to leave the local congregation completely free.

There is, of course, already a very marked modification of this local independency, a modification which is likely to be accentuated. A missionary church is not independent. We have tried to maintain the fiction of its independence by insisting that the particular congregation is at any moment free to refuse aid from the denomination and to pursue its own way. This would in many cases involve the surrender of the building in which it had been worshiping and the release of the minister whom it would be no longer able to support. But it would then cease to be a missionary church. The statement would still be correct that missionary churches are not completely independent.

This is not only inevitable but, on the whole, desirable. The fact that the distinction is, of necessity, made

upon a financial basis is after all incidental. If a church becomes independent because it becomes self-supporting, yet it becomes self-supporting because it has attained the maturity of a membership of men and women of sufficient ability to manage its affairs. Until it reaches such maturity there is every reason for the exercise of a kindly and firm direction.

We have given up in politics the doctrinaire position that all peoples are capable of self-determination. We recognize that a certain tutelage is necessary. So the little churches organized by our missionaries, whether at home or abroad, need a certain advice and direction until they are strong enough for complete self-government.

It is probable that there will be an increasing number of large churches of the so-called "institutional" type working in city centers, where the population is shifting and thus incapable of self-direction. Some form of denominational control will naturally be developed for these churches.

The problem of the very small church, incapable of self-support but eking out a precarious existence in a settled community, where there are conditions calling for independence, is one which has not yet been worked out. If it is not to be met by some form of interdenominational federation, there must be devised some other statesmanlike solution. I am concerned at this point simply to make clear that the fiction of complete independence apart from the maturity and strength which self-support indicates cannot and should not be maintained.

Our Baptist polity will continue to be democratic. To be sure, there is no term more loosely employed today. Oftentimes to denounce something as undemocratic is simply to say that we do not like it. Fundamentally, democracy is a great faith—faith that human society is

capable of self-direction and that all the members of that society may be progressively contributory to that self-direction.

It has often been pointed out that the simple organization of a Baptist church is typically democratic. It has not generally been recognized, however, that there has been a serious failure to carry out the principle to its logical conclusion. Women have never had equal recognition with men in our churches. Instead of following the spirit of the New Testament, we have followed the letter, and have supposed that a Christian woman in America in the twentieth century must have the same position in the church to which she was restricted in the Mediterranean world of the first century. In the new order women will eventually come to an equality with men. They are beginning to have places on our national boards. There is no reason why all the offices of the church should not be open to them, including the pastorate and the deaconate. We have had a few women in the Baptist ministry. Women have many qualities which adapt them to the pastoral office. Their exclusion from the deaconate is based upon a sacerdotal conception of that office which has no place in Baptist theory. There will be much prejudice to be overcome, but the trend is manifest and the larger place of women in the government of the church will be altogether healthy.

A more difficult question of democracy is that which relates to the great denominational bodies. In our national politics we are discovering that democracy for a hundred millions of people is a very different matter from democracy among the early states. Problems of representation are much more complex.

A Baptist association is a very natural development from the independent local church. It is simply a fraternal gathering of the messengers selected by the churches. It is representative in the truest sense. If

the association decides to undertake some definite evangelistic, missionary, or educational work, it is able to carry out the project in truly democratic manner. The state convention is not so representative. Inasmuch as it has no power to take important action that might affect the well-being of the churches, there is difficulty in securing the attendance of representative men and women. A Baptist state convention rarely represents the strong leadership of the denomination in any such sense as the Presbyterian synod or the Methodist conference represents those bodies. And it must never be forgotten that representation of the strongest is necessary to democracy. One of the perils of our national life is that our political system enables astute men to neutralize the efforts of the more thoughtful people. We do not have much of that kind of thing denominationally, but we do suffer from the neglect of our ablest people to take effective part in the state conventions. The remedy for this will be to increase the significance of the state work. In those states in which important educational and missionary enterprises are carried on the churches have a consciousness of the significance of the state convention, which is quite impossible where the enterprises are comparatively small.

But the most important difficulty of democracy is in our greatest denominational bodies. We have shrunk from the idea of closely delegated bodies in our anxiety to preserve the fundamental significance of the local church. The Northern Baptist Convention has put associations, state conventions, and national conventions all in the same relation to the local church. That has seemed the inevitable logic of our polity. But it defeats the very end it has in view. It actually disfranchises a large majority of the churches. The Law Committee has pointed out how unsatisfactory in practice this must necessarily be. If every church should exercise its prerogative and



send the number of representatives to which it is entitled no hall that has ever been built could hold them. Only in the expectation that the greater number of the constituent churches will not be represented at all is it possible to have the convention. The Southern Baptist Convention has kept nearer to the delegation plan in its provision for representation of district associations, but the financial basis of its primary membership is against its formally denominational character. Churches located near the place of the meeting of the conventions have a wholly disproportionate part in the activities of both the Northern and Southern bodies.

It is quite impossible that the Northern Baptists will remain at this stage of their evolution and unlikely that the South will be satisfied with their present condition. The logic of the rigidly delegated body is inevitable. We shall greatly increase the significance of the association and of the state convention if we make those the bodies through which our representation in the national bodies is organized.

This suggestion is, of course, in no wise new. It has often been considered and as often rejected. Yet we are moving definitely toward it. Objection will at once be made that this is exactly the Presbyterian system. Put presbytery for association, synod for state convention, general assembly for Northern or Southern Baptist Convention and Baptist polity has become Presbyterian.

But this is to overlook an important difference. Presbytery, synod, general assembly are courts of the church. Baptist churches will have no courts. None of the Baptist representative bodies will have the slightest authority to bind either the pastor or the membership of any church at any point. They will be purely executive. To be sure, they will decide questions of denominational policy, and the more representative they are the more effectively will they make such decision, but they will

have no power to make any decision that will affect the local church in its own life.

This suggests a very important distinction, which is only just coming into recognition among us. It is the distinction between denominational authority in the realm of denominational enterprise and the same authority as exercised over a local church. The latter will never be allowed, the former is rapidly becoming a necessity.

At present, half a dozen enthusiastic Baptists can decide that a Baptist hospital is needed in a certain locality. They collect some money to start the enterprise, carry it on for a little while, then come before the churches with the plea that here is a Baptist institution which loyalty calls all Baptists to support. Colleges, orphanages, missions are started in the same way. They are not denominational institutions at all. They have no right to appeal to Baptist loyalty. They have no denominational standing. They are private institutions organized by individual Baptists and foisted upon the denomination. Let me hasten to add that many of our noblest institutions have thus been inaugurated, simply because there was no other means of procedure. But there is a definite demand on the part of our people for a more orderly method. The old way is independency run wild. If a local church desires to establish a hospital and to maintain it, well and good, but it ought not to be able to establish a hospital for the denomination.

Who, then, is to decide upon such matters? If the institution operates within the boundaries of an association, that body should have the authority; if the institution is state-wide in its operation, the state convention should determine; if the institution is national, it should be authorized by one of the national bodies. I am not here suggesting a reorganization of our polity, but pointing out what seems to be the direction in which we are moving, namely, an articulated system of denominational

representative bodies to have authority in denominational matters. There never will be any authority whatever in these bodies to legislate for the churches, but there is likely to be very much increased authority to legislate for the denomination.

The evolution of this distinction between local church authority and denominational authority is very interesting. The fathers implicitly recognized the principle in drawing up those great declarations of faith, which have had so important a place in our denominational life. The New Hampshire and the Philadelphia declarations were prepared by denominational authority, although the term was not used and would doubtless not have been acceptable. But they were the corporate voice of the Baptist churches in stating the generally accepted views of Baptists for the enlightenment of people who misunderstood our position. They were never intended to be binding upon the churches or upon Baptist individuals. No denominational council has ever required the acceptance of either of these statements of doctrine for the recognition of a church or for the ordination of a minister. The statement of a Christian's belief must be his own. But if hostile people outside our churches are misrepresenting us, it may be very wise for the denomination to make a clarifying statement of what is most surely believed among us.

We shall preserve this historical attitude in the matter of declarations of faith. Both the Northern and Southern Conventions have recently made pronouncements that have something of the confessional character, the former in answer to the Presbyterian overture, the latter with reference to participation in the Interchurch Movement. The denomination in each case was called upon to state its attitude on an important question of Christian order. Naturally, the denomination did so through its most representative bodies. The purpose of

those declarations, as of all others that have been made in Baptist history, was to give information to other people concerning our views. It was not, and could not be, to set up a creed that should be binding on Baptist themselves. Those declarations have not the slightest authority upon the local church or upon the individual Baptist. If a Northern Baptist church chooses to appoint a committee to discuss terms of union with a Presbyterian church, if a Southern Baptist church chooses to co-operate with the Interchurch Movement, each has the perfect right to do as it thinks best. No action of the Convention could limit its freedom.

It is therefore in the highest degree unlikely that we shall ever have an official statement of Baptist faith. Indeed, there is no one to make it. It would be entirely contrary to our history and to the genius of our organization. The mere idea of a resolution containing the articles of Christian belief, which would be subject to amendment, and would be adopted by a majority vote, is so repugnant to our conception of spiritual liberty that it needs only to be stated in order to be dismissed. Somebody suggested that the question of open communion should be brought before the Northern Baptist Convention "in order that it might be settled". It is difficult to think of any way in which a matter would be more unsettled than by passing a vote which should endeavor to bind the churches. In a day when other denominations are chafing under the yoke of their creeds we shall not violate our unbroken tradition by undertaking to fasten one upon our membership.

There is one direction in which our practice needs stiffening in the future. We are too lax with reference to our ministry. We still proceed on the theory that a Baptist church sets apart one of its own members for the gospel ministry, doing so, however, with the counsel of the churches in the vicinage. In fact, churches gen-



erally call a young man from the schools for the purpose of ordaining him. And to all intents and purposes, it is the council that ordains. In the smaller churches, especially in the country, the former practice still prevails. In a few of the larger cities there has been appointed by the association a permanent ordination council, in which there is virtual authority to give the candidate ministerial standing. Whether this will become a general practice it is difficult to say. The independence of the congregation involves its right to choose its own minister, and experience shows that it is generally possible, sooner or later, to secure a council to ordain almost anyone thus chosen.

There is an increasing sense that entrance into our ministry should be more carefully guarded. While no one would suggest that godly men of meager training should be entirely excluded, there is a general realization that our times demand the best possible educational equipment. There ought to be some standards for our ministry.

Will our new pension system be of help in the standardizing process? It might not unfairly be required that a man should have some degree of training before becoming eligible to the pension, and further that, in the case of those inadequately trained, definite courses of study should be carried on by correspondence and through institutes under the direction of some educational authority.

The great educational foundations have, through the power of the purse, had great influence in setting standards for schools and colleges. It is not impossible that a similar result might be attained for our ministry. Whether any degree of educational training, even the most meager, can ever be required for ordination it is difficult to say. This may be one of the instances in which we must endure the weakness of our polity in

order that we shall preserve its glorious value in that freedom of soul, which no superficial efficiency can ever be allowed to impair.

We are likely to see many denominational expedients tried, some of which will be abandoned as undesirable and some of which will become permanent Baptist practice. In the more complex work which the Christian church must face in the coming years the denominations must be able to move with vigor and decision. Baptists will probably meet these requirements with much more thorough denominational articulation than has yet been seen. That they will not lose that essential genius of liberty, which is so dear to us, is sufficiently evident from the invariable reaction which has followed any attempt at autocratic or bureaucratic control. We face the future with an adaptability of polity highly promising for effective results.

# BAPTISTS AND THE PROBLEM OF WORLD MISSIONS.

W. O. CARVER.

To every generation of His followers comes the call of Jesus; "Lift up your eyes, and look on the fields, that they are white already unto harvest." There is abiding significance and summons in His word that "the field is the world; and the good seed, these are the sons of the kingdom". Never before did that world field press so close upon the vision of the sons of the kingdom; never before present such wide stretches of harvest ripe grain; never before have so many complications; never before, therefore, was the problem of world missions so complex, so many-sided, so inspiring.

## I.

The war has made a New World Order for the missionary forces, as for all else that has value in the growing life of humanity.

1. It has made acute certain questions and problems already present and pressing. For a score of years prior to the war missionary statesmen were seeking to develop a science of missions which would guide in directing what was coming to be recognized as the foremost enterprise in the world. Then came the shock, the preoccupation of the war's immediate demands, the necessity for the time for putting the emphasis of thought and endeavor on the wrecking agencies of civilization.

The missionary enterprise did not stop because of the war. It could not stop. It was seriously affected by it, to be sure; but the war hindered the progress and the success of missions far less than the most eager could have dared hope. Converts continued to be won; the standing of missionaries was, on the whole, steadily im-

proved; the value and hope of the Christian Gospel were left in the eyes of humanity in more distinct relief than they had appeared before, even if somewhat clouded by the universal haze of doubt and uncertainty that arose in the smoke and fumes of war's wicked hate.

2. The war promoted the complexity of the problem by revealing on a new scale the interdependence of all parts of the world, by extending that interdependence in newly established relationships, and by establishing new forms and facilities of inter-action. The inescapable oneness of all men has become a problem in practical politics and a factor in the work of every Christian group. No more can any nation or denomination, any man or group of men live unto itself and forget the rest. Henceforth, whether men will or not "we are members one of another". Whenever and wherever "one member suffereth, all the members suffer with it". It is now of the utmost importance that when one member is honored all the members shall be invited to rejoice with it and shall respond with joy. Missions stand for the inner principle of racial unity which is now absolutely essential in a world which has come to be physically and socially bound together. The only thing that can make possible the living of a world so closely brought together and so intricately entangled in its interests is the unifying, ordering, correlating love of Christ, which men can learn only through the good news of the kingdom. The "sons of the kingdom" must be the good seed to grow the harvest of a redeemed humanity, or self-destruction lies just ahead for the world. That is the war's clear warning and high call.

3. For, has not the war laid glaring emphasis on the universal and individual need of salvation? The Son of Man came to seek and to save that which was lost and His messengers bear the same commission. That all human nature needs this redeeming grace of God no one



can rationally deny while the memory of these last six years remains fresh. That sins must be wiped out in blood, in sacrificial blood mingling itself with guilty gore, is the proclamation of all that long line of courage marked by Mons, Ypres, Chateau Thierry, Belleau Wood, Verdun and St. Mihiel. With that line for background the spokesman of Jesus Christ can go to all men with his message that "the blood of Jesus Christ, God's Son, cleanseth us from all sin" and find an *amen* in the soul of all who have the wit to see the facts of life.

4. For, once again, the chaos, the darkness, the confusion in the wake of the war have raised in the minds of all men who see beyond their nose the question of any sufficient wisdom and any sufficient force to guide and to urge the race in the way of worthy peace and prosperity. The wisdom of men is demonstrated foolishness. It is now for the world Christ or chaos. No other hope rises over the horizon. Autocracy is forever discredited, militarism is confessed madness, democracy unredeemed and lacking the constraint of divine love and the regulation of spiritual brotherhood is anarchy. The peoples of the world wait for Him whose name is "Wonderful Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace". It is He alone that can "set righteousness in the earth, and the isles wait for his law."

One would not say that all men know that the Christ is our one hope. No rival appears, no other way opens before bewildered humanity. Many are waiting to see if Christ Jesus is able to deliver. The times are clamant for the heralds of the Redeemer.

## II.

The more definite problems that confront the missionary leader, the mission worker—these problems are of two closely related, interrelated, classes. The problems on the field are matched by the problems at home.

1. On the field the problems are such as these:

(1) Greatly developing demands of established missions. More workers are needed to man the existing stations with the greatly growing expectations and opportunities that have arisen, more and better equipment, more worthy support.

(2) New fields are clamorously crying for occupation; and this in all lands. Wide reaches of Asia are as yet unoccupied, hardly touched; Ethiopia is still stretching forth her hands, for a hundred million in Africa are yet in the grip of primitive animism. Hardly half the twenty Latin American republics are definitely occupied and in every one enlargement is both opportune and urgent. The Mohammedan millions will now be accessible in a way never before open.

(3) Political relations of missions and missionaries have always called for delicate handling. The present state of the world, and the very extensive interests of missions, will make this more than ever a matter of importance. Local, national and international politics all present their problems and complications for those who are founding the kingdom of God in all lands. The tension of international politics, prevalent at the moment and likely to continue for at least a decade, adds to the sensitiveness of the missionary's relations. The tendency to unify, as far as may be, the questions and the machinery for handling them will also have a bearing on the problem, especially for some organizations.

In India, for example, the Government undertakes to deal with all missionary matters through a commission of a united council representing all organizations in the country. The conceptions of the proper relations of Church and State are as yet by no means agreed upon. The British Government naturally approaches such matters from the general standpoint of the English (Episcopal) Church. One can readily see that this may make

it very hard for some of the independent organizations. This will suggest the importance of political problems in missionary work.

(4) What are called "mass conversions" present one of the most serious of problems. In 1917 a hundred and fifty thousand were refused membership in the churches because there was no adequate Christian force of instructors to give the needful care and culture to the applicants. All mass movements are dangerous. A whole village, an entire caste-section group will desire to come together into the church. Already that is on in India. In Korea, with a different social organization, the mass movement is differently motived but is already a problem. It is sure to be a problem in China within a very few years, as also in Africa.

To avoid corrupting compromise, to insure Christian experience, to maintain intelligent membership, while at the same time conserving all the results of our labors, is no easy task, is indeed most difficult.

(5) The measure, manner and method of using education in our missions is another problem of primary importance. That this phase of our work must be greatly enlarged is evident. That our education must be at once efficient and thoroughly Christian is an accepted ideal. But to attain and to maintain that ideal presents difficulties. Education is the eager ambition of multitudes in nearly all backward countries. Governments are organizing to meet the need. That the Christian standards and ideals shall have part in the educational progress is necessary to the permanence and moral life of every people. The training of native leadership will itself impose a heavy missionary obligation. Christianity is essentially a force of enlightenment and progress. To give education its rightful place in the developing life of nascent Christianity is part of our problem in this time of crisis.

(6) The so-called "native church" problem is more and more pressing. Its independence, its autonomy, its purity, its polity are all pressing into the arena of discussion today. Shall there be "national churches" in each of the lands? What is meant by a "native church", a "national church", "the Christian church in China", "in Japan", "in India", etc.? These terms are in constant use without any clear definition, and apparently with no very clear idea of what is meant by them. It is assumed by many writers and speakers that "the native Chinese church" is our goal in China. By that does one mean the unification of all Chinese Christians in one organization under common control, with uniform practices? If so, it is time to take up the question for careful study. If this is not meant, it is time to define our terms and our aims.

Apart from this general goal, our native Christians are sufficiently developed in numbers, culture, resources to make immediate the question of the measure of independence, self-support and self-direction we should encourage them to accept. In some missions, not often in Baptist missions, the question has become acute as between native and foreign leadership. It must increasingly demand careful consideration. The success of the enterprise produces crises in polity, control and creed.

(7) Thus we come upon the related, but broader problem of unification, co-operation, comity among the various bodies evangelizing in the several countries and their agents and agencies in these countries. The movements aiming at union on the mission fields are numerous, the idea is vigorously propagated and has a large response in the native Christian heart. There are many lines of co-operation in missionary work and new lines are constantly developing. Southern Baptists have withheld themselves from the policy of co-operation. While this relieves us of certain problems it quite obviously makes for us certain other problems.



Comity, in principle and in extensive practice, must and does prevail on all mission fields.

This whole range of problems will continue to press forward as the work progresses.

2. Correlative to the set of problems on the mission fields is the set in the home lands. These, also, we may summarize.

(1) There is, first, the problem of adequate financing for an enterprise of such growing extent and demands. With this we are grappling finely.

(2) More important, still, is the problem of personality in which to invest the financial supplies already available and to be procured in increasing quantity. Our money means nothing for the evangelization of the world except as it is invested in personality. Christ is preached and His kingdom is built by men and women—in no other way. It is far easier now to get money for the work than to get manhood and womanhood. There is no important mission board that can now find enough recruits to match its increased revenues. This problem must be placed upon the hearts of mothers and of fathers. The call of the world for help and of the Christ for helpers must be made in the souls of boys and girls, young men and maidens. It must be proclaimed in church and Sunday school and urged in college and school for special training.

(3) That this cause shall be permanent and founded in conscience the masses of our people in all the churches must be informed. Information lies at the source of all our efforts “to enlist, combine and direct” the energies of the people in “the sacred enterprise” of Christianizing the world. Our 75 Million Campaign, gloriously successful as it was, was not grounded in any adequate understanding of its aims, ends and principles. It is safe to say that not half of Southern Baptists gave intelligently and on abiding principles to this fund. If we are

to follow up this beginning in worthy fashion we must solve the problem of informing the multitudes.

(4) What the world most needs of America today is not great sums of money generously "given" to benevolent, Christian undertakings; nor yet lofty ideals proclaimed in high sounding preachments. If we really wish to save and lead the world, our opportunity lies more than any other where in giving to "the glorious gospel of the blessed God" worthy expression in our nation's life. We must demonstrate here in our United States the power of Christianity to redeem the social group. That is what the world situation calls for. A genuinely Christian people, solving their problems by the principles and in the Spirit of Jesus Christ, would do more than ten thousand missionaries to exalt our Christ and to make Him spiritual master of mankind.

(5) Finally, here, we mention the group of problems that fall under the head of missionary method. We leave to one side now, as belonging to the problems of the missionary on the field, the questions of approach and management in the work. We call attention now to the relation we shall assume and seek toward other forces that are attacking the same problem. We cannot, we do not, ignore these other forces. Baptists, to speak of our own group, cannot do the whole task, nor endure the pressure of the whole problem. As its weight presses hard upon our hearts we will look with great gratitude to God, and relief of soul, upon other bodies of the Lord's servants who are in His name taking up the tasks. In our programs and undertakings we will take account of these other bands of servants of our King. We will often be guided by this consideration in disposing our forces and in making our appropriations.

Especially will we draw near to others "of like faith and order" with ourselves to counsel and to co-operate for the better advance upon the enormous undertakings.

The control of our own work and workers must always remain with ourselves that we may be able always to give account of our stewardship and have our own praise, or blame, from God. But we will take intelligent, sympathetic account of the work and of the plans of other forces of the kingdom.

### III.

We are thus brought to the specific question of Southern Baptists and their attitude toward various movements for co-operation and union in missionary work.

1. Our first concern ought to be that we make sure of genuine sympathy with the passion of Jesus for the unity of His followers. He conceived this unity as that of Himself with His Father, on the one hand, and with all believers in Him, on the other hand. It should go without saying that He prayed for no superficial, forced unity, not based in spiritual oneness with Himself—Himself in perfect oneness with the Father. But so much assumed, we must cultivate His passion for unity of Christians—His passion and Paul's, for Paul was moved by it tremendously, as indeed every one must be who understands Jesus. We quote freely Paul's "one Lord, one faith, one baptism", and sometimes one fears that a partisan spirit emphasizes separation in the phrases, quite overlooking that Paul was making a most earnest plea for guarding the unity of the Spirit in the bond of peace. This plea he bases on a seven-fold fact of unity in Christian experience, "one body, and one Spirit, even as ye were called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all", who sustains a three-fold relation to all; "who is over all, and through all, and in all". From that ideal let us never get away. It is grounded in the essential reality of the divine life fulfilling itself in redeemed men; in

sentimental longing of all who have the common life; in emotional love for the one God and one Saviour of sinners; in the spiritual power by which God in the Holy Spirit is in all who are of God; and in the infinitely practical consideration, "that the world may believe" in Christ and be saved through Him. But along with the passion we feel we need to place the caution that we shall understand the unity to be sought by the passion. We must know the meaning of this unity and its way. And here we shall at once check ourselves from mistaken notions of unity in formal creed and organic oneness. History and the Spirit of Jesus unite to command us to beware of such conceptions of unity.

2. There are several current movements looking toward unity, co-operation, or union, or some combination of these.

(1) For many years there have been conferences on Faith and Order, promoted by the Episcopal Church. Its primary aim is objective unity with at least a general organic union. For some years the Southern Baptist Convention was represented in these conferences, but at length felt that such representation was useless and the movement futile.

(2) The Federation of the Churches of Christ in America, functioning through an Executive Council, has aimed at effective co-operation in the great Christian tasks. That it has accomplished much that was desirable few would question. Southern Baptists have never formally had part in this.

(3) The Men's Federation, a by-product of the Laymen's Movement, is a local organization in various cities, aiming at effective combination of Christian men in efforts at social and civic righteousness. It has gone beyond this at times, but such in general was its objective. Its name has sometimes been changed to Church Men's Federation, then by a subtle development Church-men's



and finally, with the hyphen omitted, simply Churchmen's Federation. This seems about to be made a branch of the Interchurch World Movement, if that Movement persists. Baptists have quite generally shared in this Federation in various cities.

(4) Northern Presbyterians have promoted a Conference on Christian Union, frankly seeking to effect organic union of "Churches" in America. Some thirty denominations took part in the latest of these conferences in Philadelphia. Much progress was reported, but one thinks it rather superficial. Southern Baptists have had no part in this.

(5) At length the Interchurch World Movement, more ambitious and eager than all the rest, undertook to bring "the whole Church", in all the churches and in all good men, "to face up" to the world task revealed in the war's chaotic wake. It is an effort to combine the capital and the devotion of the millions of American Protestant Christians, on the general methods of the great war organizations, for the most speedy, most effective impact of the Christian forces on the non-Christian world. It was startling, daring, dazzling. It is no wonder that it gripped the imagination of vast millions. That it seems almost, if not quite, to have collapsed must not discredit the fine spiritual imperialism that prompted it and the daring loyalty of its leaders. Perhaps in a little while we shall all be able to take stock of its liabilities and assets. Its methods will have to be abandoned. Some of its aims will appear mistaken. Its one great objective will challenge all Christians, to be undertaken according to our genius and our convictions.

3. In the light of all these "movements" we may call attention to four factors in any effective union, the overlooking of some of which must account for the failure of all the efforts thus far made.

(1) Experience is at the basis of all union. A com-

mon experience of God's grace in redemption is the first bond that can unite a spiritual brotherhood.

(2) Concensus of belief is another bond by which men are drawn into oneness.

(3) A third bond of unity is common understanding concerning the type of organization through which the functioning group is to seek its objectives. Unless there is essential agreement here men cannot work together in one body.

(4) A common task is a very powerful influence for union of forces. It was this bond which the Interchurch leaders thought sufficient of itself to effect the union at which they aimed. The sequel shows that no one of these, nor any two or three of them, can permanently bring Christians into one organization or into a deep sense of unity even in spirit.

4. At length we may state, in few words, the Baptist reply to all calls for union. Not out of love for separation, not in sectarian or factional spirit, but out of deep conviction and with honest, earnest longing for a different condition, we say:

(1) We must insist on personal religion. Every soul must have direct dealings with God, must know Christ as his own Saviour and must definitely commit himself to God.

(2) The democratic ideal must be maintained in the Christian church. Every member must be a unit, and only a unit, in the organization of Christ's kingdom groups. Every church must, as a democracy, be autonomous and self-determinative under Jesus Christ. No control from any superior body, council or official can be admitted. This not from pride, arrogance or stubborn self-assertion; but from definite conviction that such an organic idea is inherent in the religion of Jesus Christ, and essential to the task which this religion undertakes in the world. The plans and methods of the Interchurch

Movement have revealed a surprising lack of comprehension of the nature and working of the democratic principle.

(3) We insist on the true, scriptural, spiritual symbolism of the ordinances of Christ. We will give our sanction to no idea of magic, sacerdotalism or priestly prerogative in these ordinances. They are vital to the true progress of Christianity, because they preserve in vivid picture those experiences of the Saviour through which men and mankind are redeemed and those personal experiences through which each believer comes into and maintains his saving relation to Christ Jesus. To modify them is, therefore, to destroy them and to hinder the aims of the gospel.

(4) We can consent to no form of church organization that violates the principle of separation of Church and State. That is urgently important at this moment, as it is of abiding significance. A church of Jesus Christ must be a spiritual body, wholly independent and free to function for its own divinely appointed ends, the ends of the kingdom of God in the world.

If these conditions are met understandingly and loyally we shall have, to be sure, not one organized Church, but a genuine unity of all believers in Christ, voluntarily and freely uniting themselves into whatever combinations the Spirit of God, through history and experience, shows to be for the most effective advance of the kingdom of heaven for which all churches should exist.

[The Managing Editor hopes this discussion may approve itself to the reader. But if not he must plead that it was included in this number by special request from a source he could not ignore.]

## BAPTIST JOURNALISM IN THE NEW WORLD ORDER.

BY E. C. ROUTH, D.D., EDITOR *Baptist Standard*.

In his very interesting autobiography, Mr. Henry Watterson has thrown many side-lights on the political history of the last three-quarters of a century. Incidentally, he has revealed the large part that the press had in determining the course of such history. We get a similar impression from reading the life story of Dana, Greeley, Pulitzer, and others. We think, too, of our own beloved son of the South, Henry W. Grady, who was cut down in the prime of life, but had already rendered a large service through a great paper in binding together the North and the South.

The world war taught us all the value of the press. Lord Northcliffe, through his papers in England, is credited with having made a very large contribution to the winning of the war. In our own country the papers, both secular and religious, have been congratulated by our government, and heartily praised, for the increasingly large part they had in the winning of the war. The power of the press in the new world order is everywhere conceded. Mr. Roger Babson, in an article a few days ago, named the press as one of the three great controlling forces in American life.

At least three great ideas have emerged out of the great world war, and all of them will be mightily advanced by the right kind of journalism: democracy which everywhere depends on intelligence; the doctrine of service which will be advanced more and more by the right sort of publicity; the third, and growing out of these two, the recognition of world relationships—all the products of world missions. We remember when, only a few years ago, the daily papers and the leading magazines of the



country were hostile to Foreign Missions. This is all past, and these same publications have come to see that the missionary idea is fundamental to civilization and progress. They publish many articles which years ago would have been accepted only by religious papers.

Christian journalism has done more than any other human agency to bring about this change of attitude. The Christian papers were world-wide in their sympathies, while many others were more or less provincial. They were pioneers in getting and giving the world vision. Line upon line, precept upon precept, they acquainted their readers with countries hitherto unknown. They created sentiment favorable to world missions, and slowly our own country was convinced that it could not be indifferent to the needs and opportunities of other lands.

We write particularly, however, of Baptist Journalism in the New World Order—and no one can question the existence of a new world order. The old alignments have been broken up, the world has been taken to pieces, and is being put together again; although some nations are finding it exceedingly difficult to match the pieces in the right place. The nations are much more closely related to one another. Even before the war, modern transportation and communication had made us near neighbors to every other nation in the world. When the war took millions from almost every land and threw them together, and brought about a close alliance of many nations, a more vital relation was inevitable. A study of these relationships convinces us that we must give more attention to Home Missions as well as Foreign Missions. We will have in the years to come, in every land, thousands of unofficial missionaries, as Mr. McAfee has termed them, while other countries in turn will send their thousands, even millions, to us. Through home missionary effort we must Christianize our impact on every other nation.

Christian ideals should dominate reconstruction policies. Never before did the world so much need Christ as in these days, when it is being cast in new molds. Think of the Orient—Japan, China, India—wrestling with problems, internal and external, that have grown out of this war. How they need the ideals of Christianity! We shudder when we think of the possibilities in the Orient without Christ, and we shout with ecstasy when we contemplate the glorious achievements that may be wrought in those lands through the cross of Christ. Russia—great Russia with its marvelous latent resources—needs those ideals as much as any other section of the earth. The new Slavic countries in Europe, in central and southeastern Europe, need us. Armenia needs these ideals. Mexico needs them. All Latin America is responsive. Neglected Africa, cursed by Mohammedanism, should be helped to its feet by the gospel of Christ. Education and evangelism and benevolence should go as the hand-maidens of Christ to serve these countries. Our people are oftentimes slow to respond to a new challenge, but Baptist journalism can do more than any other human agency, possibly, to enlighten Baptists and enlist them in a great world program. We cannot expect to enlist our people until they are enlightened. What a mighty people the Baptists would be in meeting the challenge of this new world task if one time they were all enlisted! What an opportunity for Baptist journalism!

If the opportunities for world service on the part of Baptist papers are greater, the difficulties are also greater. Competition is much keener than ever before. The whole world has accelerated its gait. People are in a hurry. It is harder to get their attention and there are so many other forms of literature that hail them as they pass. Publications have been multiplied. Magazines full of light fiction, much of it immoral and degrading, are thrust before the people everywhere. In the new

world order, Baptist periodicals must recognize this competition.

Heresies are sowing the land down with their literature and they are dependent primarily on the printed page for the success of their propaganda. On the doorstep, in the waiting rooms, on the railway trains, everywhere they are thrusting into our hands their leaflets and papers and books. The surest way to overcome evil teaching through the printed page is to overcome evil with good by sowing the land down with the right sort of literature. Many of these heresies find a fertile ground for their dangerous teachings in the days after the war. Bereaved ones mourn their dead and many accept comfort by whomsoever offered. We may say, in passing, that our preachers will find responsive congregations if they give more attention to the Last Things.

Baptist journalism can do much, and already has done much, to counteract unionizing tendencies. Baptist journalism can render a large service by summoning us to world tasks. Baptist journalism can mightily reinforce every phase of denominational life by calling us back to the fundamentals of the Word of God, the sole and sufficient rule of our faith and practice. These very opportunities and difficulties constitute a challenge to Baptist journalism to gird itself for the task before it in this new world order.

How shall we meet this new challenge? We must not be afraid to get out of the ruts. It goes without saying that our messages must always be true to the Word of God. We must not be afraid so to clothe the old message as to get the attention of the multitudes whom we would enlist. We must keep in mind the great army of young people. The successful Baptist paper of the future will have regard for every department of church and home life. We must meet unhealthy fiction in cheap magazines with healthy fiction. We may clothe great doctrinal and

practical discussions in short stories and serial stories. Books like *Grace Truman* and *Little Baptist* have done more to convert people to the Bible teachings concerning the ordinances than thousands of dry doctrinal discourses. Let us have more of this in our papers. One continued story in the *Baptist Standard* last fall enlisted more boys and girls and young people in the 75 Million Campaign than was done in any other way. We must make provision for the boys and girls, for the young people, for the fathers and mothers in Israel for every department of denominational life. We must keep our people informed concerning the best methods in church life. The Baptist journalism in the new world order will interpret world events in the light of the cross. The sorrowing, the broken-hearted, the afflicted, the desolate, should open its pages and find comfort and inspiration in every issue. Young men should have their faith and courage strengthened by reading its messages. The missionaries in the home land and across the seas should revel in glorious fellowship with their comrades who write week after week about the great things God is doing with them. The little child, the busy housewife, the pastor crowded with his many duties, the big business man—all with their burdens and tasks are to be kept in mind by the Baptist journalism which, in the new world order, must seek everywhere to minister unto men in the Spirit of Christ and lead them in the paths of sacrificial service.



## THE DIVINE EVANGELIST: A PLEA FOR A NEW EVANGELISM.

BY REV. A. D. BELDEN, B.D., WESTCLIFF-ON-SEA, ENG.

There is no more sad or serious aspect of modern religious life than the divorce between the great mass of the people and the churches of Christ. The problem as to "how to reach the masses" has been before us now for a generation and does not seem much nearer solution. Doubtless, however, we might learn much to help us in this direction, if we would return to a study of Jesus and His methods. The very first thing such a return would do for us would be to place upon every Christian disciple the grave responsibility of evangelism. It would be impossible to escape the conviction that Jesus expects His disciples to concern themselves in life *chiefly* with the making of other disciples. His own passion for "individuals" is patent to every reader of the Gospel. Is he sitting weary by the wayside well? He nevertheless has leisure and energy to devote His attention to the soul of the Samaritan woman! In doing so, He declares He has "meat to eat ye know not of". Does Nicodemus seek Him by night? Jesus has leisure and to spare to argue with a solitary soul. On the Jericho road, though surrounded by the crowd, He has eyes and thought mainly for Zacchæus! So one might go on instancing His interest in individuals—His immediate disciples, the woman with the issue of blood, the little group at Bethany, each one of which Jesus had evidently carefully studied, the Syrophenician woman—and who can tell how many more besides? Jesus did not rely upon great preachings, upon public demonstrations; He simply reached out to the humanity nearest Him, whether individual or group or crowd—but always He was at His work of winning souls to His Father. Here is a test of likeness to Christ indeed for our modern church membership!

It is a fair thing to claim that if one could form a register of all the relatives, business colleagues, friends, and acquaintances of all our church members of every denomination, one would have a very fair directory of the British Isles.

But if that is so, then *the church is reaching the masses*, only by the time the church is in touch it has evidently *lost its power of evangelism*. It is in touch only on the low level of worldly life and thought. These myriad points of contact over which should leap the burning thrill of the divine magnetism are not alive. In the day when the disciples of Christ share His evangelic passion, the Church will have reached the masses indeed, and the masses will not then be long in reaching the churches.

It is possible to mark certain outstanding features of the evangelism of our Lord.

#### THE INFINITE VALUE OF THE SOUL.

The most important characteristic is central to His gospel. *Jesus saw in each separate soul an absolute value*. He knew the infinite worth in His Father's sight of every individual. This was the reason He put forward again and again for His own interest in men. "There is joy in the presence of the angels of God over one sinner that repeneth."

One grand result of this estimate of the soul was that Jesus never approached men and women with any other motive than His deep and passionate love and respect for them. *His evangelism was entirely free from the taints of professionalism and ulterior motive*. We know all too well the evangelism that collects and counts souls as the Indian brave used to collect and count scalps. "So many conversions this week, this year!" It is this taint of ulterior purpose that has rightly caused a revulsion of feeling against evangelism in both the Church and the world.

The writer remembers a first interview with one who afterward became a close friend, who greeted him thus: "I suppose you want to do me good? Well, I don't want to be done good to!" One understands all the fierce resentment behind those words of a soul that thinks itself sought for some other reason than its own intrinsic worth and dignity. Any suggestion of patronage on the part of the saved is fatal to their evangelism.

It is not good enough to seek souls in order to build up a church or to increase one's own renown as a soul-winner, or to satisfy one's own sense of Christian duty. Only to the atmosphere of real genuine personal appreciation and love will souls respond. And they are right. Jesus loved the human soul in every individual well enough to die for it. His followers must learn the same pure passion before they can exert the same attraction.

"UP A TREE."

The story of Zacchæus illustrates powerfully a further fundamental characteristic of our Lord's method, namely, *His absolute faith in the power of every soul to respond*. No subject for evangelism could have been more unpromising than this tax-gatherer. He was just the type we all agree in these days to be hopeless. He was a "profiteer"! Yet with what perfect confidence in the better Zacchæus did Jesus approach him. Jesus knew that this man, like every other unsaved soul, was morally "up a tree". Zacchæus' inner life, to use our modern term, was a cruel dichotomy. A false and hated self posed before men as the extortioner and the grinder of the faces of the poor. In the deepest dungeon of the soul there lay an imprisoned and tortured Zacchæus whose protests ever and anon reverberated most uncomfortably through his "house of life". That better self is every soul's possession. There is a "light that lighteneth every man coming into the world". Do we believe

that of one another? Do we believe it of the persons we meet in business or in social life? Do we realize it of our office companion, our fellow clerk or shopman, or of those in our own home? Do we resolutely believe it of the unlikeliest souls? Could we but see beneath all their surface objections to religion, beneath their indifference or antagonism, we should undoubtedly find each soul "up a tree". That quaint colloquialism indicates the deep embarrassment and perplexity which secretly beset every unsaved soul, however blatant may be its outward parade and swagger. In every soul estranged from God there lies deeply buried a conscience that speaks in behalf of the evangelist.

It is literally amazing what revelations of inward spiritual disturbance and pathetic moral wistfulness will break forth from a soul which is met in another by a strong belief in this buried better self. Often it is not necessary for the would-be evangelist to say a word or in any sense to force the situation. Simply to have that faith in others which Jesus so tenaciously held supplies magnetism enough to draw forth these deep confidences. If only all Christian people would set silent, spiritual siege to the souls about them with such a holy faith in their redeemability! Would not the atmosphere of all their intercourse be irresistibly charged with the evangel of Jesus?

#### ADVENTUROUS ATTACK.

Notice also the delightful and frank boldness of Jesus in His attack upon Zacchæus. There is great humor to be found in the story when closely studied. Driven by the deep hidden wistfulness of his soul to seek Jesus, Zacchæus fails in his attempt to get through the crowd because of his lack of stature. It is hardly likely the people would make way for such as he. But he is a man of resource and he remembers the sycamore tree. He



hurries on ahead of the crowd till he turns the bend in the road. I am sure there was a bend in the road just there, otherwise Zacchæus would never have found pluck enough to climb that tree. It would indeed have been funny to see this little rich man casting his eastern dignity to the winds and climbing that tree. At last, snugly hidden among the leaves, he feels secure from observation and is ready to enjoy a full view of Jesus. Along the road comes the Savior with the crowd and stops beneath the tree. Then, oh! consternation! Jesus looks up at the sycamore and calls, "Zacchæus! come down!" Fancy giving the whole show away like that! Yes, it is very funny! Yet if Jesus had said nothing but that it might have been tragic too, for Zacchæus might have resented being made the butt of the crowd's humor. Jesus, however, was never lacking in tact, and to His humorous exposure of Zacchæus He adds the high compliment, from a rabbi, of inviting Himself to the extortioner's house. By that simple turn of the situation Jesus found His way right into the heart of Zacchæus. That was all He cared for. Convention, the opinion of the crowd, His own reputation—these mattered nothing beside His concern for this struggling soul. There was nothing of that kind of cheap self-preservation about this divine Evangelist. Tact and boldness, an understanding of human nature and courageous frankness, a true psychology and a power of adventurous attack, there is the ideal combination for the soul-winner. Cannot the modern disciple of Jesus learn of Him these things? "He that is wise winneth souls." The Church today is woefully lacking in this power of attack and the reason is not far to seek. She is too sensitive—which means that her members are too sensitive—to the conventions of mere respectability, to the traditions and opinions of polite society. Where there is fear of men, passion can hardly thrive, and the modern church is singularly lacking in passion for the

one purpose for which her Lord called her into being. The Son of Man came to seek and to save the lost. His Church today seems to spend most of her strength in coddling the saints.

#### THE VALUES OF CONVERSION.

Yet it would require very few triumphs of a real Christian evangelism for the unique joy of it to kindle a blaze of enthusiasm.

If we dwelt with the mind of Jesus in this matter, He would convince us of the inestimable value of converting a soul genuinely to God. The evangelism of Jesus in the case of Zacchæus had far-reaching results. Think of the social value! Many a home sunk in undeserved poverty received fourfold for its cruel loss. Think of the home value! I do not know whether Zacchæus was married or not, but if so, I can imagine his wife singing perpetual hallelujahs to the name of Jesus for restoring the soul of her husband. Ah! the *home* value of that new life which comes to men in Christ! Think of the individual value! Zacchæus was henceforth a better companion to himself than he had ever been before. If we could once truly envisage these values of conversion we should esteem it the supreme privilege of our life here on earth to be able to befriend other souls in the behalf of Christ, to speak a word here and there for Him, to turn men from darkness to light. We should not rest till we had essayed the new evangelism to which Christ calls His disciples in these critical yet opportune days.

## CALVIN AND ROGER WILLIAMS IN RELATION TO RELIGIOUS LIBERTY.

BY GEO. B. EAGER, LL.D.

There are no two names that have been thought of as standing in more intimate relation to democracy, or to civil and religious liberty in modern times, than those of John Calvin and Roger Williams. Yet as to the first, it may seem to some a contradiction in terms to mention Calvin and religious freedom in the same breath. But many historians and scholars, friends and foes, find no difficulty in harmonizing the terms under the reconciling light of history. The truth is that a single episode in the life of the Genevan reformer has been allowed to obscure the subject and to leave an indelible stain of reproach upon his memory, viz., the burning of Servetus on October 27, 1553. By one of the curios "falsehoods of history", to Calvin is imputed the guilt of that burning, although he and his friends were the only ones who did all in their power to prevent it. As a child of his century, he did approve of death being meted out to the impious Servetus under an old law that had long been in force, but he shrank with horror from the proposed infliction of death by burning, and he implored the council, only a few of whom were Calvinists, to substitute a milder form of execution. Calvin hated, he said, "to see a Protestant *auto da fe*"—a Protestant burning of heretics at the stake. As a matter of fact, the shock of the reaction aroused many Protestants of that day to the conviction that to kill men for religion's sake was to go in the teeth of their own claim of "the right of private judgment". As men thought of it, it became clearly illogical to grant a man the right of judgment of what is true and then to punish him for the use he makes of it? Luther was the only one of the reformers who doubted the expediency

of executing heretics, but even he did not question the validity of the law calling for it. "I have little love for condemnation to death", he said, "even when duly merited. Besides, one thing alarms me—the example we give. Look at the papists; and, before the time of Christ, the Jews. The law commanded that false prophets be slain, and they ended by slaying almost none but holy prophets." "Heresy", he said, "is a spiritual thing, which cannot be hewn with an axe, or burned with any fire, or drowned with water." Writing about the Anabaptists, he said: "It is not right that they (the civil authorities) should so shockingly murder, burn and cruelly slay such wretched people; they should let every one believe what he will. With the Scripture, the Word of God, they should withstand them. With fire they will accomplish little." But as has been justly said, these "noble words" rather express the dictates of Luther's humane impulses than definite principles by which he would consistently abide under stress of circumstances. It would seem that Professor Vollmer is justified in saying: "It is either deficiency in exact historical information, or constitutional aversion to the reformer, to single out Calvin for attack because he was not 300 years ahead of his times with reference to this and other matters." On the other hand, is not Dr. Lindsay right when he says that "to release Calvin from his share in that tragedy and crime by denying that he sat among the judges of the heretics, or to allege Servetus was slain because he conspired against the liberties of the city, is equally unreasonable"? But let us revert to our starting-point—Calvin and Calvinism have been found in the course of history to stand in vital relation to civil and religious liberty.

Motley, an American and a most trustworthy and broad-minded historian, said: "To the Calvinists more than to any other class of men the political liberties of



Holland, England, and America are due." Buckle, not a friend of Calvin, but disposed to do Calvin justice, says: "It is an interesting fact that the doctrines which in England are called Calvinistic have always been connected with a democratic spirit." In the republics of Switzerland, North America and Holland, Calvinism has been the popular creed. Calvinism undoubtedly created the Dutch Republic and made it "the first free nation to put a girdle of empire around the world". History shows that until Calvinism took possession of the Netherlands, the people made little headway against Spain; but from that moment they never faltered until their independence was triumphantly established. Moreover, it was the seed thoughts of Calvinism, planted in the hearts of Frenchmen by the Huguenots, that led that nation to fight for and, after several failures, to succeed in establishing a republic; and it was a fire kindled by Calvinists that consumed the last vestige of royal and sacerdotal despotism throughout the realm of Great Britain. David Hume's testimony here is in point: "So absolute was the authority of the crown that the precious spark of liberty that had been kindled and was preserved by the Puritans alone saved the day, for it was to this sect that the English owe the whole freedom of their constitution." Calvinism had no scruples from the first about resisting the tyranny of civil rulers. As the sequel proved, there was a principle underlying it that would inevitably conduce to the progress of civil and religious freedom.

The distinction between Church and State which had been recognized in a way from the conversion of Constantine on proved, in spite of an alliance that was productive of long ages of intolerance and persecution, a necessary condition in the definition and development of religious liberty. But Calvinism was in this sense distinctly favorable to civil liberty because of "the republican character of its church organization". Laymen

shared power with the ministers. The congregation, the people, took an active part in church affairs. But Calvin did not fully realize his own theory. The alliance of the church with the civil government at Geneva reduced to a considerable extent the power of the people in church affairs.

Then the theological thought-system of Calvin was another source of the influence of Calvinism in advancing both civil and religious liberty. As some writer has expressed it, "An intense spirituality, a consciousness that this life is but an infinitesimal fraction of human existence, dissipates the feeling of personal homage for men, however high their station, and dulls the luster of earthly grandeur." Beecher, though a liberal of the liberals, says: "It has ever been a mystery to many so-called liberals that the Calvinists, with what they consider their despotic and rigid views and doctrines, should always have been the staunchest and bravest defenders of freedom." "The truth", he adds, "lies here. Calvinism has done what no other system of religion has ever been able to do. It presents the highest human ideal to the world and sweeps the whole road to destruction with the most appalling battery that can be imagined. It intensifies, beyond all example, the individuality of man and shows his responsibility to God and his relations to eternity in a most overpowering light. Man is on the march for eternity—who shall dare to fetter such a being? Hinder him not, or do it at the peril of your own soul. Leave him free; meddle not with him or his rights. No hand is to be laid crushingly upon a creature who is on such a race—a race whose end is to be eternal glory or unutterable woe forever and ever." The historian, Froude, no religious partisan surely, justly challenges critics of Calvinism when he says: "If Calvinism be such a creed as you describe, why, I ask you, was it able to inspire and sustain the bravest efforts ever made by men

to break the yoke of unjust authority in Church and State?"

But, as Dr. Selden says, and as friends and foes alike can see now, "Calvin had his faults and limitations". Some are traceable to the temper and notions of his times, some to his inheritance from his severe but revered father, some to his disordered physical condition and overtaxed nervous system, and "some to the human frailty for which we all need to exercise charity". But at this remove, certainly, we should endeavor to be fair in dealing with him. It should be added that it was largely because he so firmly believed that his cause was identical with God's cause, that he was so uncompromising and, at times, so despotical in carrying out what he felt that loyalty to his trust required. Dr. Newman is fair enough to say of him: "He combined moral earnestness, learning, love to God and truth, analytical power and organizing and administrative ability in a degree unapproached by any other Protestant leader." Even Voltaire, who dubbed him "Pope of the Protestants", said in his defense, "The severity of Calvin was united with the greatest disinterestedness". It was in no case due to petty, personal hate.

But let us pass now to the other phase of our subject. It is timely to institute a comparison between Calvin and Roger Williams—to consider that later and completer apostle and pioneer of soul liberty in America. It is fit in this hour of democracy's triumph in the greatest of all the wars of history to institute an inquiry into the genesis of civil and religious liberty in America. I may introduce what I have to say further by quoting an eloquent tribute paid by Hon. Oscar Straus to the "great prophet and statesman" who "possessed the faith of the Pilgrim and the hope of the Puritan", but also exercised the "charity of the Christ". When, as president of the League to Enforce Peace, Mr. Straus was on the eve of

sailing for Europe and the Peace Conference, he said: "If I were asked to select from all the great men who have left their impress upon this continent from the days that the Puritan Pilgrims set foot on Plymouth Rock until the time when a few days ago we laid to rest the greatest American in our generation—Theodore Roosevelt—if I were asked whom to hold before the American people and the world to typify the American spirit of fairness, of freedom, of liberty in Church and State, I would without hesitation select that great prophet who established the first political community on the basis of a free Church in a free State—the great and immortal Roger Williams."

Others, Bancroft, the illustrious historian, among them, are equally convinced and outspoken as to the debt we owe to Roger Williams. Dr. Batten, author of *The Christian State*, says: "Roger Williams must forever rank as one of the great epoch-makers of the world. Historians accord him the honor of being the first democrat. It was not until his expulsion from Salem colony that he became a Baptist. But no sooner had he set foot in America that he found himself in conflict with the authorities, civil and religious."

In the thrilling book known as *The Long Road to Freedom of Worship*, W. W. Evarts says: "In summing up the history of the struggle for religious liberty, it may be said that papal bulls and Protestant creeds alike favored tyranny." Calvin distinctly avowed: "Godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God and to maintain the unity of the faith." John Cotton, the noted American Puritan, did not hesitate to say: "Democracy? I do not conceyve that ever God did ordeyne it as a fit government eyther for Church or Commonwealth." Nathaniel Ward, who drew up the code for Massachusetts Bay Colony, wrote: "It is said that men ought to have



liberty of conscience, and that it is persecution to debar them of it. I reply to this: It is astonishment to think that the brains of men should be parboiled in such impious ignorance."

I. B. Richman says: "Against the somber background of early New England, two figures stand out above the rest—John Winthrop and Roger Williams. The first astute, reactionary, stern, represented Moses and the Law. The second, spontaneous, adaptable, forgiving, represented Christ and the individual. It is needless now to say with which lay the promise of the dawn."

I can close with no fitter words than those of the learned and illustrious George Bancroft and some words of Dr. E. Y. Mullins, of Louisville, Ky., in point. Bancroft, in his *History of the United States*, says of Williams: "He was the first man in modern Christendom to establish civil government on the doctrine of the liberty of conscience and the equality of opinions before the law. In its defense he was the harbinger of Milton and the superior of Jeremy Taylor. Let, then, the name of Roger Williams be preserved in universal history as one who advanced moral and political science, and made himself a benefactor of his race."

So before the great war "to make the world safe for democracy", or, as we may say, to carry Roger Williams' ideal to the ends of the earth, was fought, it was made possible for Dr. Mullins to say in words now truer than ever: "We are approaching the Roger Williams age of the world, because we are approaching the age of the triumph of democracy. Like a vine growing in the darkness of some deep cavern and slowly stretching itself toward the dim light shining in through a distant mouth of the cavern, so humanity has slowly crept on toward freedom. The mighty hordes of the Asiatic and European world, weary and sad, yet courageous and resolute, are hastening forward with unresting feet toward the

gates of destiny. Toward those gates these hundreds of years the Baptists, with whom he consistently cast in his lot, have been pointing, and today in the foremost files of time they lead the way. As humanity enters they will shout with the full knowledge that God in Christ has led all the way. And the goal of human progress shall be realized in an eternal society wherein absolute democracy is joined to absolute monarchy, God the Father, being Monarch, and His people a vast family of free children."

*The Outlook* well says that free America can render no greater or more needed service to the world just now than by uniting with the other free nations and freedom-loving peoples in solving that ever-perplexing problem of history, the reconciliation of law and liberty in the organization and establishment of an ordered liberty—religious, political and industrial.

## THE PLACE OF BAPTISTS IN MODERN SCHOLARSHIP.

PROF. A. T. ROBERTSON, LL.D., LOUISVILLE, KY.

It is well-nigh impossible to give an adequate historical survey of the work of Baptists in the various departments of modern learning. For one thing, there is no Baptist *Who's Who* to which to turn for data. Certainly, I do not claim to know off-hand the names and the achievements of Baptist scholars in various parts of the world. I am sure that the result would not be unworthy of our great people. It would be a noble service if one with leisure would make such a collection of Baptist scholars. [This has been undertaken, but not completed.]

The term scholar would itself need definition and certainly include all branches of real learning. There are those who claim John Milton, one of the primary poets of the race, as a Baptist in principle. He taught fundamental Baptist doctrines beyond a doubt. So John Bunyan, though claimed by the Congregationalists, is still held a real Baptist by most people. One may smile at first to think of Bunyan, the tinker of Bedford, as a scholar, but *Pilgrim's Progress* was read by Macaulay every year for the purity of its English and ranks with the King James' Version of the Bible and with Shakespeare as an English classic. Likewise, John Foster's *Essays* still challenge the admiration of the severest literary critics. Robert Hall is rated by Sir W. Robertson Nicoll, editor of the *British Weekly*, the foremost preacher of the nineteenth century. His sermons are classics of pulpit eloquence. The same critic pronounces Alexander Maclaren the most brilliant man with the best furnished mind that he ever met. Maclaren was a linguist of a high order and his matchless expositions of

Holy Scripture are the beaten oil of a long life of scholarly research. Spurgeon's sermons still sell at an amazing rate and his *Treasury of David* represents the fruit of genuine study. Prof. William Lyon Phelps of Yale University is one of the foremost literary critics of the day. It must not be forgotten that the national hymn, *America*, was written by the Baptist minister, S. F. Smith. Baptist contributions to hymnology would themselves constitute a noble list.

John A. Broadus won double fame as preacher and teacher. His *Preparation and Delivery of Sermons*, now in the fortieth edition, has been for forty years the premier book on that subject and it holds its pre-eminence today. Broadus' Commentary was pronounced by Thayer the best English commentary in existence. It is challenged today only by Plummer's *Commentary on Matthew*, and they supplement each other well. Dr. A. H. Newman, while in McMaster University, won the first place by his books on Baptist and general church history. Hence, he was asked to write on Baptist history for the eleventh edition of the *Encyclopedia Britannica*. Dr. W. H. Whitsitt wrote less, but excelled him as a teacher of originality and suggestiveness. Dr. W. J. McGlothlin and J. W. Moncrief have also written useful manuals of church history. Dr. C. S. Gardner's *Psychology and Preaching* breaks new ground in an important sphere. Dr. E. C. Dargan's *History of Preaching* is the most exhaustive treatment of that subject. In systematic theology, one thinks at once of Boyce, Kerfoot, Mullins, Strong, Robinson, Hovey, Clarke, Mackintosh, Johnson. It is generally conceded that President Mullins stands at the front today. In the realm of Biblical exegesis, besides Broadus, one recalls at once Hackett, Osgood, Stevens, Burton, Goodspeed, Harper, Manly, Sampey, Smith, Stifter, Williams, Farmer, Conant, C. H. Toy, D. G. Lyon as names that are worthy of mention,



without trying to be exhaustive or even moderately complete. The British Baptists today have some real scholars in men like J. T. Forbes, H. W. Robinson, J. T. Marshall, W. T. Whitley, J. H. Rushbrooke, George Gould, T. Witton Davies, C. H. Watkins, to go no further.

In the realm of science, I confess special limitations. In the South we have W. L. Poteat and J. L. Kesler. The famous Sanford Arithmetics occur to one at once. The denominational affiliations of various scholars of note in the University of Chicago are not known to me, men like the Greek scholar Shorey and the great scientist Michelson.

I must beg to be excused from attempting to make a further roster of famous Baptist scholars. As a writer on missions, Dr. W. O. Carver has taken a firm and permanent place. And then one thinks of J. F. Love, J. H. Franklin, H. C. Mabie and Edward Judson, of Lemuel C. Barnes, Mrs. Montgomery, Miss Barton, V. I. Masters. Many will think of omissions that ought to be supplied. I have simply written *currente calamo* with no desire to be final or complete. The names not mentioned simply did not occur to me as I wrote. That is all. The fault is mine, not theirs.

I may add a concluding word. Baptists belong at the front in the realm of scholarship. Absence of ecclesiasticism and love of liberty throw us on our own resources as interpreters of the Scriptures in a way to demand real scholarship. A Baptist, of all men, needs to know what the Bible really teaches and why it teaches what it does.

# BOOK REVIEWS

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## I. THEOLOGY.

**Divine Overruling.** By W. Sanday, D. D., F. B. A. 1920, T. & T. Clark, Edinburgh; Charles Scribner's Sons, New York. 104 pp.

Dr. Sanday is always able and interesting and stimulating. He has a wealth of scholarship that makes any subject luminous and he has a charm of style that adds to it. This volume contains his last public utterances as Lady Margaret Professor of Divinity. He has now retired at the age of seventy-five after a career of the greatest usefulness and service. There are four chapters in this book. The first discusses "The Place of Comparative Religion in Theological Study"; the second, "Natural and Revealed Religion"; the third, "Nature of Miracle", and the fourth is a "Sermon on the Meaning of the Atonement". The themes are all pertinent and timely and Dr. Sanday has a helpful word about each of them. Dr. Sanday has a wonderfully open mind to new truth and to reality. He honestly endeavors to see the facts and to interpret them as he sees them. He is not always convincing, but he is always sincere.

A. T. ROBERTSON.

**Prophets, Poets, and Philosophers of the Ancient World.** By Henry Osborn Taylor. New York, 1919, The Macmillan Company. 294 pp.

If the title under which this volume first appeared, in 1915, "*Deliverances*", deserves the author's condemnation as "rather blind", it is at least more open than the present title. Neither would, perhaps, suggest that the purpose is to trace in various leaders of the human spirit through the centuries the quest for adjustment to the universe of being. It is the quest for deliver-

ance from the sense of limitation and maladjustment of soul and life that is here set forth in interesting fashion, and with clear, analytic insight.

Chaldaeia and Egypt are the first field of effort, briefly explored in these pages. Then follow China seeking adjustment by the ways of "Duty and Detachment"; India trying through two rather diverse processes "Annihilation of Individuality"; Iran, whose Zarathustra sought through conflict the conquest of all evil; Israel with her prophets leading to righteous adjustment to the holy Jahweh; Greece with her many paths and by-paths leading far or less far toward the heights of peaceful deliverance.

From various sources came also the cry for intermediaries. Then Jesus, Paul and Augustine gave the more rounded and deeper laid structure for the soul's peace in holy energy.

All this is traced with a style that will appeal or repel according to one's habits of thought, whether metaphysical or concrete and practical. The lack of any definite word of conclusion will be deplored by some readers, no doubt.

The student of religion and of history, or even of philosophy, will find little new save the form of thought. This reviewer has found it quite entertaining and at least fresh in its approach and handling of a most important theme.

W. O. CARVER.

**God and the Struggle for Existence.** By B. H. Streeter. Association Press, New York, 1919. 203 pp. \$1.50 net.

One of the books for Christian leaders on fundamental religious questions. Based on biology, history and Scripture, it finds solid grounds for "the larger hope"—for the conviction that God is alive and from Him we may get power to live as He would have us live. It is a book that comes to meet a vital need of such a time of questioning and unrest as ours—a book for ministers aspiring to highest usefulness as well as for Association workers.

GEO. B. EAGER.

**II. NEW TESTAMENT.**

**The Vocabulary of the Greek Testament.** Illustrated from the Papyri and other non-literary sources. By James Hope Moulton, D.D., D. Theol., and George Milligan, D. D. Part III, *ἐάν το θάραξ*. Hodder and Stoughton, London; Geo. H. Doran Co., New York. 1919. Seven shillings six pence.

Dr. Moulton is dead, but Dr. Milligan is zealously pushing this important task to completion. The lexical material here presented is invaluable to the earnest student of the Greek New Testament. It is full of illustrations that throw light on the meaning of New Testament words in current usage. When completed, one will have a storehouse of rich material that ought to help in interpretation and in preaching. Part IV is soon to appear, one is glad to know.

A. T. ROBERTSON.

**Four Gospels Harmonized.** The Christian Herald, New York, 1920.

This little book gives in handy form in the King James' Version the continuous story of the life of Christ. Only the portions of the Gospels are omitted that are repetitious. For those who like such an edition of the Gospels it is very convenient.

A. T. ROBERTSON.

**What Is the Kingdom of Heaven?** By A. Clutton-Brock. New York, Charles Scribner's Sons, 1920. 152 pp. 12 mo. \$1.75 net.

If there are thoughtful readers who take account of my book reviews in buying new books they will shortly procure and study this one. The author is a well known writer in the field of Christian interpretation. He expresses some fear that his book may "seem to express greater hostility to Christian orthodoxy than he feels", but I think there is little danger of that among such as are likely to read the book. Its first chapter, "The



Failure of Belief'', may strike too deeply into some sensitive souls, and it has to be admitted that pessimism prompts too sombre views at some places here. But when he comes to define "Christ's Doctrine of the Kingdom" in the second essay he runs counter, fundamentally, only to that stagnant orthodoxy that troubles itself too little with reading and thought ever to vex itself much with so searching a study as this. By "The Logic of the Doctrine", the third essay undertakes with rare frankness to get out into the light the real principle of the Kingdom, and so to prepare the way for a fine attack on mere politics and mere politicians in the next essay. "The Kingdom of Heaven and the Individual" locates the motive force in the ultimate factor, but relates him at all points to his fellow.

The book lends itself unusually to quotation and I had more than a dozen passages cited for such quotations, in all parts of the volume, for I read its every word. But I content myself with a general word like this and invite the student—mark the word—to dig in for himself, if also he be a practical man of the Kingdom.

W. O. CARVER.

**555 Difficult Bible Questions Answered. 445 Additional Bible Questions Answered.** The Christian Herald Bible House, New York City, 1920.

These books undertake to give various explanations concerning many hard passages. They are, on the whole, sane and sober answers, though by no means always convincing. Sunday school teachers and preachers would find the books convenient for consultation when in a hurry to find light on hard problems.

A. T. ROBERTSON.

**A Jewish View of Jesus.** By H. G. Enelow. The Macmillan Co., New York, 1920. 181 pp. \$1.50 net.

Rabbi Enelow once lived in Louisville and is now a rabbi in New York City. He feels the fascination of Jesus as the

foremost figure of history and is proud of the fact that Jesus is a Jew. The book is written in good spirit and is an appeal to modern Jews to be willing to take a real interest in the life and teachings of Jesus. Rabbi Enelow is by no means a Christian. He does not see in Jesus the Messiah of Jewish hope or the Son of God. He holds Him to be only a man and only a Jew, for Paul, Rabbi Enelow contends, is the real founder of Christianity. It will do good for Christians to read this approach to the study of Jesus if they wish to understand modern progressive Judaism. Rabbi Enelow, like Rabbi Moses of Louisville, cherishes no bitterness toward Jesus or toward Christians. Like Montefiore, he is full of enthusiastic admiration for the teachings of Jesus with certain omissions. He claims that the early Christians did not rightly understand Jesus.

A. T. ROBERTSON.

**The Rival Philosophies of Jesus and of Paul: Being an Explanation of the Failures of Organized Christianity and a Vindication of the Teachings of Jesus, Which are Shown to Contain a Religion for All Men and for All Times.** By Ignatius Singer, author of "Some Unrecognized Laws of Nature", "Problems of 'Life'", etc. London, 1919, George Allen & Unwin, Ltd.; Chicago: The Open Court Company. 347 pp. 10 shillings 6 pence net.

To the long, descriptive title the publishers add this anticipatory description of this pretentious volume: "The author's contention is that there are two distinct and mutually destructive philosophies in the Gospels, one by Jesus and one by Paul. He vindicates the philosophy of Jesus on scientific grounds, but rejects the Christology of Paul as 'unhistorical and irrational'."

The author comes to us with all the enthusiasm of a discoverer, all the swagger of an iconoclast, all the dogmatism of controversialist, all the naivete of a novice. "Now for the first time", as he believes, he will "depict a sage about whose historicity there can be no doubt", one who has been lost in obscurity so long, with his system of practical philosophy so ob-

scured and ruined by the "Christ-myth" of Paul and the followers of Paul, "as to require great skill and acumen to separate fact from fiction, history from legend, or the teachings of Jesus from the doctrines of a sect which built its creed around his name and fame", etc. (p. 45). Yet so clumsily did the "evangelists" work, and so much had "this ignorance and want of any vestige of critical acumen concealed from them the often glaring discrepancies between the few genuine remnants of a more ancient gospel and their own doctrines and beliefs" (p. 46), that after all "it is not difficult to pick out the former ["what Jesus did teach"] from the latter [the doctrines that have been fathered upon him"]". This contradiction by the author is characteristic.

One of his favorite methods of proving his theses is to state one and say: "The evidence of this will appear in the succeeding chapters", or some such phrase. Then there will be a later use of this same thesis with the observation that it was conclusively proved in a former chapter. Boldness of assertion is finality of proof for this author. Witness this (p. 81): "It is as plainly established, therefore [howbeit there is no *fore* for the *there*], as any fact in history can be established, that it was Paul who conceived the idea of the 'Christ', and that this must have happened many years after the death of Jesus."

Jesus was a great teacher who derived His doctrines mainly from the Essenes but with independence of thought also. Both He and John the Baptist were members of one of the "many" divisions of this parent sect. Paul was the founder of the Christ cult. In Acts and Paul's Epistles "the history of the Christ-myth can be traced to its very inception, and its evolution may then be followed step by step, down to our own times". All the Christ element in the Gospels is the product of the Pauline sect of later times and they recount of Jesus experiences with the Jews which Jesus never had at all but which are only another version of Paul's encounters with the Jews. Some of the author's parallels illustrating this thesis would be amusing if not too ridiculous.

But why waste more time with an author who takes himself so very seriously; and yet one who, after declaring in the text that "It is the common belief \* \* \* that the Gospels are the oldest documents of the New Testament writings" and promises to "discover" for us that "that theory is altogether untenable", adds a footnote to say that he has since "*learnt*" that he is "not the first to have made this discovery". He could have saved himself many very remarkable exhibitions of ignorance of the common understanding of the teaching of the Scriptures by a day's investigation of popular commentaries, even an hour would have helped. And yet the author is a very earnest advocate of the social principles involved in the Sermon on the Mount and in other of our Lord's words, and he gives some splendid expositions of these teachings. His expositions are, however, to be heard in any enlightened pulpit in England or America, while our author seems to think he is the first man since about 40 A. D. who ever understood the Master.

W. O. CARVER.

**Hellenism.** By Norman Bentwich, author of "Philo Judaeus of Alexandria". The Jewish Publication Society of Philadelphia, 1919. 386 pp.

There was need of a sketch of the long struggle between Hebraism and Hellenism. From the days of Antiochus Epiphanes till now that conflict has gone on. It was acute in Palestine and led to the Maccabean revolt. It went on in the Diaspora with varying results as the name of Philo suggests. The orthodox rabbis of Palestine looked askance at the study of the Greek language and literature and it was one point scored against Gamaliel that he knew Greek as did Paul, his great pupil. But in the long run a compromise was reached by which most of the rabbis were allowed to read the Greek authors. Christianity grew out of Judaism and has been profoundly influenced by Hellenism so that Christians are concerned in the discussion. The book is a useful treatise.

A. T. ROBERTSON.



**The Modern Reader's Bible for Schools.** The New Testament. Edited by R. G. Moulton, 1920. The Macmillan Co., New York. 437 pp. \$2.25 net.

The public is familiar with the literary skill shown by Dr. Moulton in his editions of the Bible. He employs all the help of modern type, paragraphing, headings, and outlines, without chapters and verses. He does not give all the text, but selected portions, less from the Epistles than from the Gospels. There are introductions to the books that on the whole are helpful to the readers. The edition is meant for high school pupils.

A. T. ROBERTSON.

### III. INTRODUCTION AND MISSIONS.

**The Missionary Outlook in the Light of the War.** By the Committee on the War and the Religious Outlook. The Association Press, New York, 1920. xx-|-329 pp.

Let every student and every leader of the missionary enterprise make haste to study this volume. It is one of five which are projected by the "Committee", the second to appear. It is in no direct way dependent upon the others.

Some thirty missionary leaders in the United States, or representing organizations of this country, have prepared the various aspects of this comprehensive survey. The papers were prepared after counsel and in conference and so have more value than a mere combination of personal discussions.

They are edited under three parts: I. The Enhanced Significance and Urgency of Foreign Missions; II. Effect of the War on the Religious Outlook in Various Lands; III. Missionary Principles and Policies in the Light of the War. All aspects are thus covered in a suggestive way. It is the most authoritative statement of the present situation and outlook one can find and is pre-eminently useful.

W. O. CARVER.

**Letters From the Far East.** By Alice Pickford Brockway, author of "A Trip to the Orient" and "The Noisy Seven", Philadelphia, 1919, The Judson Press. 75 pp.

There is a sort of naive originality about Mrs. Brockway's travel stories that makes them full of interest and very real. Of what would be called literary and artistic finish the work is quite innocent, while an eye that sees with great clearness such features of the scenes and views as it grasps is matched by a power of reproducing them in bold, clear relief for the reader. This absence of art, as always, proves artistic and the reader travels and views with the writer. One may often find oneself looking beyond what is described and seeking to fill in the pictures with more of detail and color, but always will have to thank the guide for her own very clear picture. The good photo illustrations, nearly half a hundred in number, help the stay-at-home to feel the reality of the travel story. The missionary interest is made very prominent.

W. O. CARVER.

#### IV. PRACTICAL THEOLOGY.

**Enlisting for Christ and the Church.** By Howard Agnew Johnson. Association Press, New York, 1920. 180 pp. \$1.00.

This book gives motives and methods for the guidance of Christians in soul winning and emphasizes the value of group training for higher efficiency and effectiveness in this most important task. "It is timely, suggestive, practical and intensely spiritual." It is true to the fundamentals, heart-searching in its presentation and true to the title. The fifteen chapter headings are as follows: Enlisting Ourselves; We Are Saved to Serve; Realizing God's Redeeming Love, Enlisting Others; Special Plans for Bible Classes; Personal Recruiting Equipment; Taking God Into Account; How to Approach People; Principles for Dealing With People; Scripture Answers to Common Excuses; Scripture Answers to Common Objections;

Strengthening Weak Christians; Christ's Call to a Life Work; Abiding in Christ—Increasing Fruitfulness; The Blessed Rewards. A book of real value to every Christian worker.

**Freedom and Advance. Discussions of Christian Progress.** By Rev. Oscar L. Joseph, D. D. The Macmillan Company, New York. 272 pp. \$1.75.

This second commendation of this book is intended to go somewhat more into detail as to its especial value to the working pastor. Not only is it true that the author is a busy pastor, but he has avowedly had in mind the needs of the working pastor of this much changed and changeful time. His choice and treatment of subjects has been largely determined by this fact. He has for years conducted a Reading Course for ministers and as a consequence numberless enquiries from pastors of his own and other denominations have reached him, asking for light and help on questions pertaining to their work. He had himself learned by experience that the working pastor of today "ought to know the best results of Christian scholarship for the better discharge of his important ministry". So he makes response, not only in terms of experience, but also in terms of scholarship. As we scan these pages we wonder that so busy a pastor should ever have found time to keep up with so large a portion of the new books pouring from the press, and should have become so much at home in the vast literature of the living present. One merit of the book is that he quotes freely and with rare discrimination from many books "to indicate the trend of religious and theological thought of the best books which should command his studious attention". Many of these are mentioned by titles in the footnotes, and in the back of the book is a list of all books and periodicals quoted, with the names of their authors and publishers. This will afford the reader invaluable aid in pursuing any course of study here begun or in branching out into other lines of reading and research. It will help him, not only in the wise purchasing of new books, but also in the use of

libraries other than his own. A model index adds value to the book, facilitating reference by page to every important subject treated. The author discusses even the most difficult subjects, as Dr. A. T. Robertson says, "with balanced wisdom and stimulating helpfulness". This is as true of his well known book, "The Coming Day", as it is of this his latest book. He has made a real contribution toward an understanding and an appreciation of what should be emphasized and exalted in the preaching of today. The chapters on "The Word of Experience", "The Christian Ministry", "Social Christianity" and "The Expansion of Christianity" are fine examples of his method and style.

GEO. B. EAGER.

**A More Christian Industrial Order.** By Henry Sloane Coffin, minister in the Madison Avenue Presbyterian Church and Associate Professor in the Union Theological Seminary, New York City, 1920. The Macmillan Company, New York. 86 pp. \$1.00.

Some books should be weighed, not measured, and this is one of them. Written by a proven and acknowledged leader among those who are seeking to Christianize the social order, it makes no attempt at beautiful theory and glowing speculation, but seeks to be of practical value. The Christian is dealt with as producer, consumer, owner, investor, employer and employee. The closing chapter deals with "Democracy and Faith". A few quotations will reveal the trend of the argument. "If one is not serving the world's comforts or health or knowledge or beauty or faith, he cannot claim the name of Christian. \* \* \* This seems to rule out for Christians occupations which do not directly add to human well-being." "There should be fellowship in sharing the results of labor and generous treatment of the less capable but there is nothing Christian in confining the able within the limits of the feeble." "Increasing pay does not necessarily procure better work, nor do larger wages or profits mean better men." "If there be a shortage of a staple commodity, if there be a human being in physical want, it is not God's



will, but the result of man's ignorance or foolish or unjust management." "We cannot have our necessities met by industries in which the operatives jeopardize their health or their safety." "One wants to see the ministry of trade and finance on the same level as the ministry of truth and of health." "Business should be thought and talked of as a ministry, not as a game." This volume will be found of interest and value to every one interested in a more Christian industrial order.

**Religion Among American Men.** By the Committee on the War and the Religious Outlook. The Association Press, New York, 1920. 155 pp. \$1.50.

In this volume we have a great cross section of American life, a presentation of the real religious life of American men, and the vital lessons for the church that should be learned from it. The book was written while we were still at war, but the close of the war did not end the value of the volume, as the soldier was the product of the past twenty-five years of religious and secular training, and he is typical of the men the churches are trying to reach today. "What he thinks about the state, about social questions, about education, about religion and the church, is what men generally think. His interests and enthusiasms are just those of the coming generations. \* \* \* His mind is the mind we have to interest, his will is the will we have to win. His virtues are what we have to build upon, his sins what we have to overcome." The book is in three parts.

Part I. "The State of Religion as Revealed in the Army", which may be partly summarized as follows: The majority of the men in the army were nominal Christians, but few were active Christians. Widespread ignorance as to the meaning of Christianity and misunderstanding of the fundamentals of Christian faith and life. The slight consciousness of denominational differences among Protestant laymen. Criticisms of the church were more common among the officers and college men than among men generally, and may be in part a way they had of

excusing their own indifference to any spiritual interpretation of life.

Part II. "The Effect of the War on Religion in the Army." There has been little change in the personal religion of the soldiers. Large numbers were made more serious and impressionable for a time. A more vivid sense of the reality of God came to men at the front; there was more informal praying at the front; Bible carrying greatly increased, and interest in immortality increased. The effects on moral life and standards have been diverse. Gambling, profanity, petty stealing and sexual immorality increased, the last named especially among the forces in France.

Part III. "Lessons for the Church", as to church membership, religious education, fundamental teachings, public worship, moral life and standards, responsibility for the community and church unity.

A sane, judicial, practical treatment of the subject and worthy of the careful study of every preacher of Christ to men.

**Representation in Industry.** By John D. Rockefeller, Jr.

The public is indebted to Mr. Rockefeller or some one else for the continued circulation of this vitally important pamphlet. It is a sane and timely treatment of a subject that demands consideration by the world of business and is as worthy of study today as it was when given as an address before the War Emergency and Reconstruction Conference of the Chamber of Commerce of the United States at Atlantic City. It is primarily an appeal to employers, to leaders of industry, to meet the industrial problems of reconstruction in a spirit of co-operation, justice, fair play and brotherhood, but if the creed it embodies and the ethics it teaches are deserving of acceptance by employers, they are worthy of a place in the teaching and preaching of the pastors and preachers who are the rightful, if not always the recognized, ethical and religious leaders of all followers of Christ who participate in industry, either as employers or em-

ployed. Common welfare, not class warfare, is the underlying, out-shining thought of Mr. Rockefeller's message, and it may be fairly said to be essentially Christian in its ethics. It is given out in printed form in the hope that it may be the more widely helpful in furthering that mutual understanding which is so essential if the causes of industrial warfare are to be avoided or removed and a true spirit of co-operation fostered among those to whom the American people rightly look for the rightful and successful conduct of industry. It is worthy of the earnest study, not only of the leaders of industry and the captains of class warfare, but also of the pastors and leaders of the Christian forces, rank and file, throughout the land, that they may the better know how to do their part and better be able to do their part as leaders of the people in these critical times of reconstruction. The address, we are sure, can be secured by writing directly to Mr. Rockefeller or to the Chamber of Commerce, New York City.

GEO. B. EAGER.

**The Great Alternative, Saner Politics or Revolution.** By Leonard J. Reid, M. A. Longmans, Green and Co., 39 Patemaster Row, London; Fourth Ave. and Thirtieth St., New York.

The greatest danger to national recovery and progress now, the author thinks, is one which many fail to appreciate in its true measure. On the one hand, we face a powerfully organized labor party with a great program of state socialism and general equalization; on the other, the forces of Capital, Possession, Tradition and Privilege. Between the two hostile camps is no great balancing organization. Without such a "middle force" a disastrous clash threatens, with consequences that may spell chaos and ruin. His object, therefore, is to point out the necessity for building up this balancing force of sane, but sturdily progressive opinion. The formation of such a force, he conceives, is the only alternative to social chaos. This is "The Great Alternative". Though written from the English point of view, his book is well worth reading by Americans.

GEO. B. EAGER.

**The Demand for Christ.** By Bishop James W. Bashford. The Methodist Book Concern, New York, Cincinnati, 1920. 238 pp. \$1.50 net.

"The demand for Christ is the dominant thought not only of these sermons but of all Bishop Bashford's preaching", says President George R. Grose of De Pauw University, in an appreciative Foreword. After reading the book the reviewer can readily believe that the trend of his thinking, the keenness of his spiritual insight, the sweep of his outlook and the consuming passion of his life are faithfully revealed in these pages, as the editor of the manuscripts of the late beloved bishop claims. That they are addressed to some of the deepest needs of our day may be inferred from some of the subjects with which they deal: The Gospel and the Crisis; America and World Democracy; Christ and Civilization; Christian Unity; Christian Idealism, and Three Conditions of Conquering the World. The bishop pleads only for such unity as would leave room and provision for healthy and whole-souled denominationalism.

GEO. B. EAGER.

**The Church and World Peace.** By Richard J. Cooke, Bishop of the M. E. Church. The Abingdon Press, New York, Cincinnati, 1920. 12 mo. 178 pp. \$1.00 net.

Many books have been written on the League of Nations, but this is the first work so far as the author could ascertain, or the reviewer knows, on the relations of the church to the purposes of the League. It is a subject, beyond question, of the greatest importance and, as Bishop Cooke says, most difficult to handle. But, despite "the crisscross currents of thought running at this time in every land", there are certain fixed facts from which he has set out to outline in a somewhat comprehensive way the duty of organized Christianity the world over in relation to the Allied powers in their efforts to establish perpetual peace. He modestly hopes that what is here presented may be accepted as an introduction at least in dealing with one of the most important questions of our day—"a question which



will grow larger in world-wide interest as the League of Nations is seen to become either a saving power or a melancholy failure in the binding of the nations in universal brotherhood." The chapters on "Is a League of Nations Possible?" and "The Need for Christian League" are especially worth studying.

GEO. B. EAGER.

**Social Evolution and the Development of Religion.** By Carl K. Mahoney. Introduction by William J. Thompson, Professor of Religious Psychology and Pedagogy in Drew Theological Seminary. New York and Cincinnati, 1916, The Methodist Book Concern. 196 pp. \$1.00 net.

The author sets out give us "clearly a subjective interpretation of religion", the purpose being "to trace the relation between the development of society and the development of religion" but with the end in view "that light may be thrown upon the relation of religious and social questions of the present time". As a psychologist, although affirming that he is, with James, "a crass supernaturalist", the author will regard the supernatural as lying "without his province".

It is strange that a writer who shows himself capable of quite clear thinking did not at once apprehend that he was proposing for himself impossible undertaking. Through the earlier chapters he struggles to maintain that scientifically subjective and non-supernatural attitude. But his experiences, his definite convictions and the demands of a practical discussion finally win out and he seems to forget the limitations imposed in his preface. By the third chapter when he comes to discuss "Social and Individual Aspects of the Development of Religion", the rigidly narrow demands of "scientific" approach begin to lose their grip, he corrects, apparently unconsciously some errors in the earlier pages and proceeds to give a very helpful discussion of the growth and functioning of religion in history and points out the need for the principles and power of the religion of Jesus Christ for the reconstruction of the world after the destruction of the war.

Although by no means unitary in view and method the book will give its reader some very instructive and suggestive considerations touching the social nature of religion and the necessity for religion in any worthy human development.

W. O. CARVER.

**A Bunch of Everlastings, or Texts That Made History.** By F. W. Boreham. The Abingdon Press, New York, Cincinnati, 1920. 256 pp. \$1.75 net.

The Abingdon Press has published a "bunch" of books from Dr. Boreham and he has acquired the reputation of being one of the essayists that are born and not made. He knows how to catch up great and shining truths and facts and to make them a living force. His writings abound with striking epigrams, with illustrations that really illustrate, and allusions that testify to wide reading of the best sort. By way of introduction to this unique work he says: "As a recognition of the goodness and mercy that have followed me all the days of my ministerial life (25 years), I desire, with inexpressible thankfulness, to send forth this Bunch of Everlastings." Who but he would have thought of such a thing? Beginning with a chapter on Thomas Chalmers's Text, he deals most inspiringly and helpfully with Luther's Text and Latimer's, Bunyan's, and Cromwell's, and Francis Xavier's, and Cowper's, and Livingstone's, and Spurgeon's, and William Carey's and a host of other texts that have inspired heroes and made history. The pages are full of insight, illumined with humor and most suggestive in the author's happy and helpful applications of truth.

GEO. B. EAGER.

#### V. EDUCATION.

**The Christian Home.** By William Wallace Faris, D. D. Presbyterian Board of Pub. and S. S. Work, 1920. 141 pp. 75 cts. net.

These pages, by "a veteran pastor", are clearly and reverently written out of a fixed and passionate conviction that "no other institution, human or divine, is of such vital moment to

the kingdom of God as the Christian home". Many lives end in an unraveled old age or in tragic failure because their parents had not learned and they had not shared the blessings of the highest of all arts—home-making. The book is a worthy, many-sided and telling appeal to all who want to see their own or others' home life made "radiant with the Spirit of Christ, rich in high satisfactions and crowned with a usefulness reaching down to remotest generations and up to God's eternity". Young married people would find it a valuable aid in supplying conscious deficiencies, developing sound principles and achieving a true success in the practice of Christian living and this noblest of all arts—home-making.

GEO. B. EAGER.

#### VI. MISCELLANEOUS.

**Dr. Jonathan.** By Winston Churchill, author of "The Inside of the Cup", "The Dwelling Place of Light", etc. A play in three acts. The Macmillan Company, New York. 159 pp. \$1.25.

The scene is laid among the beautiful New England hills, where the Pindar family have for generations owned the water power and manufactured tools. The play deals with war-time conditions, when the factory has been diverted to the manufacture of machines of war, thereby bringing greatly enlarged profits to the Pindars, and at the same time forcing to the front the industrial problems of the day. The book seeks to untangle the new social problems with both sympathy and intelligence. No one can fail to enjoy the play, whether or not he agrees with the author.

**From Theosophy to Christian Faith: A Comparison of Theosophy With Christianity.** By E. R. McNeile. Longmans, Green and Co., Fourth Ave. and Thirtieth St., New York. 141 pp. Cloth.

The authoress writes from experience. She had sought soul satisfaction in theosophy and entered "the inner school" only to suffer disappointment and disillusionment. She has found rest in Christianity as interpreted in the Anglican High Church,

which she, however, commonly calls the Catholic Church. The book is interesting, valuable and largely authoritative both for theosophy and High Churchism. The book is well written and breathes a beautiful spirit. Even where one differs from the writer's view—as of the ordinances—one admires the clearness, frankness, kindliness and earnestness with which she states her views.

I know of no book in which one can more quickly and surely get to know just what theosophy is. To the student of the early centuries of Christianity her review of Gnosticism is also welcome.

J. H. FARMER.

**Pilgrim Followers of the Gleam..** By Katharine S. Hazeltine. The Pilgrim Press, Boston, 1919. 152 pp. Paper, 50 cts.; cloth, 80 cts.

A brief story and study of the early heroes of Congregationalism who gave their lives for Christian brotherhood and democracy in the new world. It traces the development from its beginnings to modern times in terms of great men like Bradford and Winthrop, statesmen like Hooker and Cutler, missionaries like Mills and the Iowa Band and social workers like Steiner and Armstrong. It shows that there is a sense in which the sturdy, liberty-loving, godly, trail-blazing Pilgrims and Puritans live today—that in and through them God is marching on. Whatever faults we may find with them, their story, so vividly told by Miss Hazeltine, will be found full of interest and inspiration.

GEO. B. EAGER.

**The New Poetry—An Anthology.** Edited by Harriet Monroe and Alice Corbin Henderson. The Macmillan Company, New York, 1920. 407 pp. \$2.00.

The purpose of the editors is to present in convenient form representative work of the poets who are today creating "the new poetry". This new poetry is a vital force no longer to be neglected. It differs from the old not merely in details of form, in diction, but goes deeper and strikes through them to fundamental integrities. "The new poetry strives for a concrete and



immediate realization of life; it would discard the theory, the abstraction, the remoteness, found in all classics not of the first order. It is less vague, less verbose, less eloquent, than most poetry of the Victorian period."

The volume includes selections from one hundred and one authors. It includes no poem published before 1900. The book is true to its name and very valuable to those interested in the newest developments in poetry.

**The Conquest of the Old Southwest.** By Archibald Henderson, author of "George Bernard Shaw: His Life and Works". The Century Co., New York, 1920. 395 pp.

Professor Henderson of the University of North Carolina has already won fame by his previous writings. He will add to his reputation by this fascinating picture of the Old Southwest. He has made a fresh study of the sources of knowledge concerning the fight made by the early settlers to gain a foothold in the western part of Virginia and the Carolinas, in Tennessee and Kentucky. He follows the work of Daniel Boone, James Robertson, John Sevier, Joseph Martin, Isaac Shelby, Richard Henderson, and other heroes of the early days. The struggle with the Indians was a long and bitter one. Professor Henderson shows the strategy at King's Mountain and the importance of that victory. The Transylvania Settlement and the State of Franklin come in for full discussion. The book not only has great historical worth, but it possesses literary charm and one can hardly lay it down, especially one who recognizes one of his own forebears in that group of fighters for the Old Southwest.

A. T. ROBERTSON.

**Grace Harlowe Overseas.** By Jessie Graham Flower. Henry Altamus Co., Philadelphia. \$1.00.

Those who have followed Grace Harlowe through high school and college, through courtship and marriage, may now follow her to France in a new series, of which this is the first. Fifteen books of this sort seem rather more than necessary.

ELLA B. ROBERTSON.

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The Graduates of 1920 have requested the management to institute an ALUMNI DEPARTMENT. The Managing Editor cordially invites suggestion both as to the desirability of such a Department and as to its nature if undertaken.



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